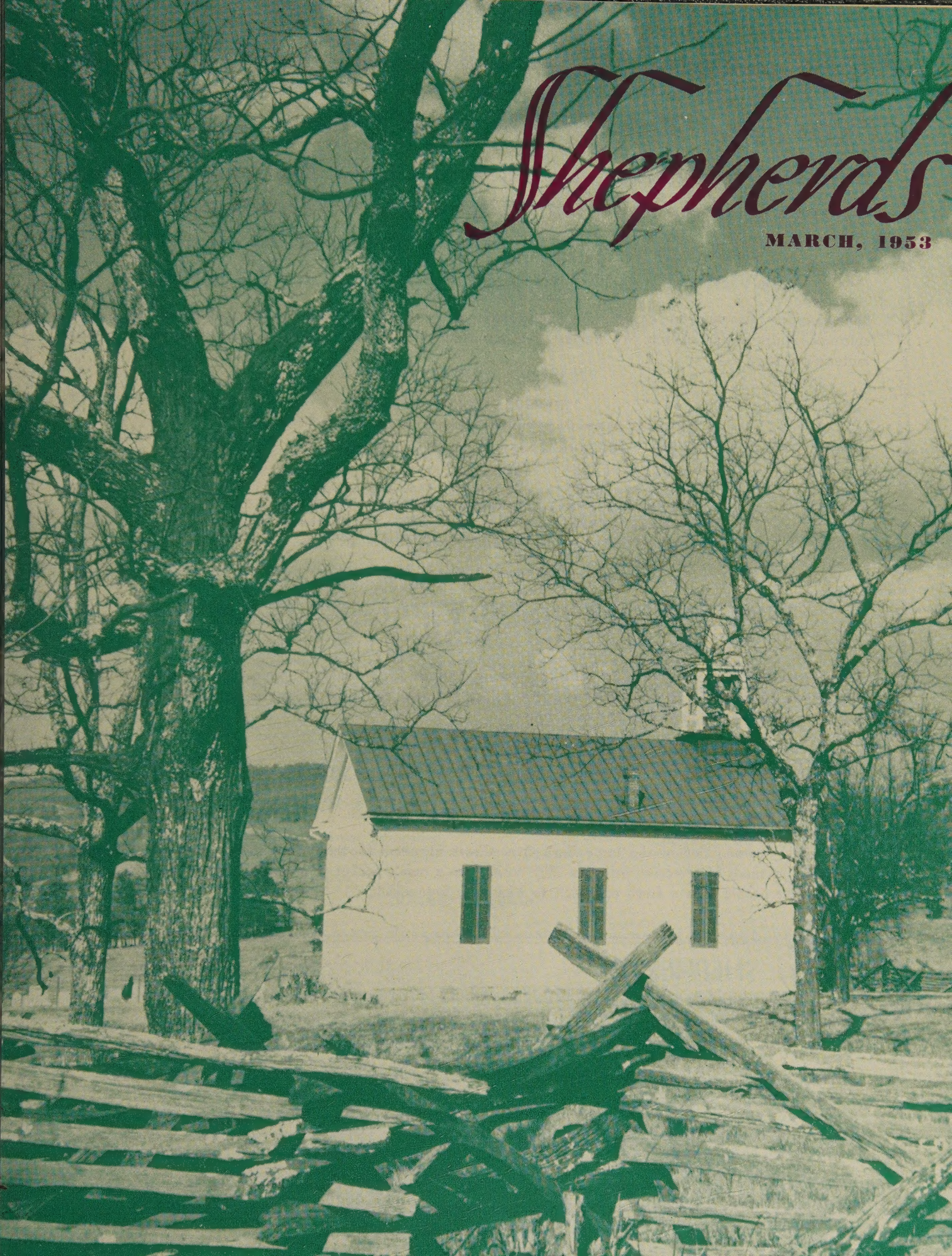

Shepherds

MARCH, 1953

To the Fifteen Thousand Pastors of the

Baptist, Presbyterian, Evangelical United Brethren, Lutheran, Church of God, and other denominations receiving *Shepherds:*

The VISITATION EVANGELISM PROGRAMS and MATERIALS

announced in this issue are entirely non-denominational. Personal and Visitation Evangelism will bring great spiritual results in your church. We suggest that you order the following tried and proved Visitation Evangelism materials at once.

VISITATION EVANGELISM PACKET

Each packet contains the minimum materials necessary for Visitation Evangelism.

Order packet nearest the number of your active members.

100 members, $ 3.00	600 members, $15.00	1,250 members, $27.50
200 members, 5.00	700 members, 17.50	1,500 members, 30.00
300 members, 7.50	800 members, 20.00	1,750 members, 32.50
400 members, 10.00	900 members, 22.50	2,000 members, 35.00
500 members, 12.50	1,000 members, 25.00	

TURN OVER CHART--"THEY WENT FORTH TWO by TWO"

$12.00

A professionally prepared, 118-page chart for use in four or five training sessions of a week of Visitation Evangelism. Page size is 18"x28". Printed in two colors. Designed so that a pastor can employ it to train his laymen, this chart may be used over and over again.

TURN OVER CHART BOOKLET

35c each; 12 or more, 25c each

A miniature reproduction of the large Turn Over Chart. Excellent for the laymen to use in reviewing the principles and methods of effective visitation. Fits easily into a man's pocket or a woman's purse. May be used to provide your people with a fresh approach to Visitation Evangelism.

SHEPHERDS

For Commission on Membership and Evangelism in the Local Church

March, 1953

Vol. 7—No. 6

Geo. H. Jones, *Editor*
Gordon Pratt Baker, *Editorial Associate*
John G. Walton, *Director of Promotion*
D. E. Jackson, *Business Manager*

TIDINGS, 1908 Grand Avenue
Nashville 5, Tennessee

Chairmen of the Commissions on Membership and Evangelism in local churches, whose names and addresses are available, receive *Shepherds* each month free of charge. Pastors, District Superintendents, and District and Conference Secretaries of Evangelism are requested to report these names and addresses, giving the name of the church, charge District, and Conference.

Total circulation this issue, 60,000

Individuals may subscribe at the rate of $1.50 per year. Churches may furnish *Shepherds* to the members of their Commissions on Membership and Evangelism at the rate of $1.00 per person, for 10 or more persons.

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Cover Picture: Eva Luoma Photo

HANDY ORDER BLANK

TIDINGS EVANGELISTIC LITERATURE

Tract of the Month

_____ **"Keep Yourself Christian,"** by W. Mark Depp. $2.00 per 100 _____
A stirring appeal for and practical approach to Christian living.

Another Helpful Tract

_____ **The Christian Commitment,** by Aubrey G. Walton. A helpful explanation and appeal for Christian decision. $2.00 per 100 _____

For Your Easter Emphasis

_____ **Everybody Wants to Come to Church on Easter** $1.00 per 100 _____
An invitation card suitable for mailing.

_____ **The Passion Story Day by Day** 25¢ each; 10 or more, 15¢ each _____
A booklet reproducing great masterpieces associated with Calvary.

For Your Visitation Evangelism Program

The Visitation Evangelism Packet

Each packet contains the minimum materials necessary for Visitation Evangelism.
Check packet nearest the number of your active members.

( )	100 members,	$ 3.00	( )	600 members,	$15.00	( )	1,250 members,	$27.50
( )	200 members,	5.00	( )	700 members,	17.50	( )	1,500 members,	30.00
( )	300 members,	7.50	( )	800 members,	20.00	( )	1,750 members,	32.50
( )	400 members,	10.00	( )	900 members,	22.50	( )	2,000 members,	35.00
( )	500 members,	12.50	( )	1,000 members,	25.00			

Mark Price of Your Packet Here $_____

_____ **Turn Over Chart,** "They Went Forth—Two by Two," 118 poster-size pages, printed in two colors, covering 4 or 5 training sessions, for instructing laymen in successful evangelistic methods. $12.00 each _____

_____ **Turn Over Chart booklet.** A miniature reproduction of the 118-page Turn Over Chart. Ideal for laymen to use in reviewing the methods of visitation evangelism. 35¢ each; 12 or more, 25¢ each _____

_____ **How to Have a Successful Week of Visitation Evangelism.** 16 pages; 10¢ each; 7 for 50¢ _____
A very practical booklet giving step-by-step procedures of successful evangelism in the local church.

Sound Slidefilm

_____ **Laymen Witness for Christ.** A 92-frame, 35 mm. film presenting the motivations and methods of Visitation Evangelism. Records timed at 78 r.p.m. $12.50 each _____

_____ **Be a Member Where You Are.** For those who live in the community but have their membership elsewhere. $2.00 per 100 _____

_____ **Methodist Membership Card,** a 3-color identification card containing membership vows and personal record $1.50 per 100 _____

For Your Evangelistic Reading

_____ **If They Are Really Prophets,** by Bishop Gerald Kennedy. An outstanding appeal for spiritual dedication. Based on Kipling's famous poem, "If." 48 pages; 25¢ each _____

_____ **Lay Preaching in the Rural Church,** by Charles A. Stuck. A book for laymen. 48 pages. 25¢ each _____

_____ **America: Whither Bound?** by G. Ernest Thomas. A new 96-page book analyzing the spiritual needs of America and emphasizing our Christian responsibility to meet them. 35¢ each; 12 or more, 25¢ each _____

_____ **The Holy Habits of the Spiritual Life,** by G. Ernest Thomas. 35¢ each; 12 or more, 25¢ each _____

Free Literature Folders

Do not write in this space

Please send me descriptive order blank folders as checked below:

- ☐ Visitation Evangelism materials.
- ☐ Spiritual Life Evangelism materials
- ☐ Give God A Chance materials
- ☐ See You In Church Sunday materials
- ☐ Tidings Literature folder

For Your Assimilation Program

_____ Children's and Youth Membership Kit. Books, booklets, and leaflets aimed at making membership more vital. 50¢ each _____
_____ I Will Uphold the Church, by Homer J. R. Elford. The significance of good churchmanship. 10¢ each; 6 for 50¢ _____
_____ Self-Help for New Members, by Ray W. Ragsdale. Practical aids to churchmanship. 15¢ each; 10 or more, 10¢ each _____
_____ Assimilating New Members, by G. Ernest Thomas. A six-step program to guide new members into active membership 10¢ each; 12 for $1.00 _____
_____ A Word to New Members, by Bishop W. E. Hammaker. An excellent message on the meaning of church membership. 10¢ each; 12 for $1.00 _____

For the Methodist Festival of Faith

_____ Methodist Family Envelope. Contains two helpful books and an outstanding brochure on major Methodist beliefs. A 65¢ value. 50¢ each _____
_____ Every Methodist Member Envelope. Contains basic leaflets on Methodist teachings. Every Methodist should have one. 10¢ each _____
_____ Methodist Minister's Packet. Contains three outstanding books, a basic brochure, and two new leaflets on joining The Methodist Church. $1.00 each _____
_____ The Methodist Primer, by Bishop Charles C. Selecman. A concise and popular account of Methodist history, doctrines, organization, and activities. Points up the membership requirements of The Methodist Church. 25¢ each; 25 or more, 20¢ each _____
_____ What Methodists Believe, by the Methodist Bishops. 5¢ each; $4.00 per 100 _____
Clear, concise, conclusive, this 2-color, 16-page booklet contains the now classic declaration of faith presented in the Episcopal Address to the 1952 General Conference. Should be in the hands of every Methodist.
_____ The Methodist Church, by James S. Chubb. $2.00 per 100 _____
Discusses origin, beliefs, and membership requirements of The Methodist Church.
_____ How to Join The Methodist Church, by Karl F. Moore. $2.00 per 100 _____
Answers fundamental questions concerning membership in The Methodist Church and ways of uniting with it.
_____ Why Join The Methodist Church, by Howard B. Warren. $2.00 per 100 _____
Presents significant reasons for joining The Methodist Church.

Festival of Faith Tract Series

(Each of the *following* tracts is $1.00 per 100)

_____ "We Believe in God" _____ _____ "We Believe in Christian Experience" _____
_____ "We Believe in Christ" _____ _____ "We Believe in Christian Perfection" _____
_____ "We Believe in the Holy Spirit" _____ _____ "We Believe in the Church" _____
_____ "We Believe in the Bible" _____ _____ "We Believe in the Kingdom of God" _____
_____ "We Believe in Man" _____ _____ "We Believe in Divine Judgment" _____
_____ "We Believe in Salvation from Sin" _____ _____ "We Believe in Eternal Life" _____

For the Protestant Festival of Faith

_____ Protestant Pastor's Packet. Contains three books and a brochure on the essentials of Protestantism. $1.00 each _____
_____ Protestant Family Envelope. Represents a 65¢ value. 50¢ each _____
_____ Protestant Member's Envelope. Significant leaflets for every Protestant. 10¢ each _____
_____ A Protestant Primer, by Clarence L. Seidenspinner. 64 pages. 25¢ each any quantity. Laymen will gladly buy this classic discussion of Protestant faith and practice. _____
_____ Our Protestant Faith, by William R. Cannon. Designed specifically for the needs of the Protestant layman. 64 pages. 35¢ each; 10 for $3.00; 25 or more, 25¢ each _____

TIDINGS, 1908 Grand Avenue, Nashville 5, Tenn.

Please fill my order as checked. **Total Amount of Order** _____

( ) Payment enclosed ( ) Charge to treasurer ( ) Charge to my account

Rev., Mr., Mrs., Miss **NAME**

Number and Street City, Zone, State **Address**

Church Treasurer

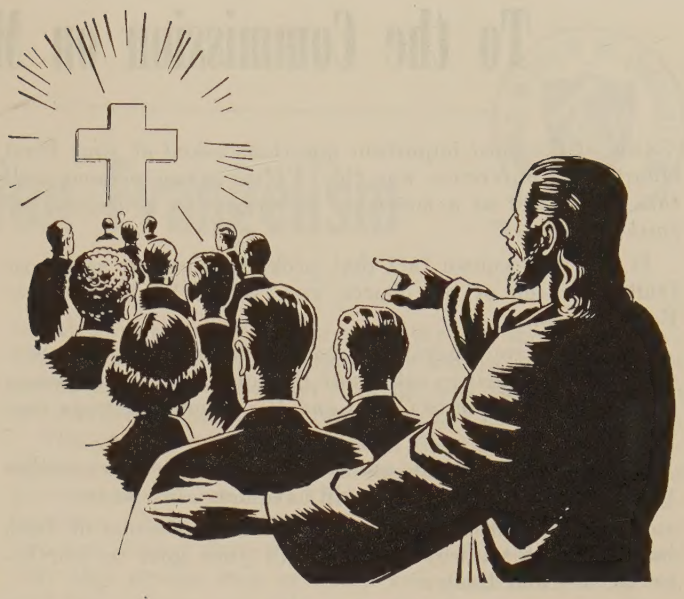
Number and Street City, Zone, State **Address**

Date _____ Order placed by _____

Please sign, DO NOT TYPE, your name in the space provided above. We have had trouble in several instances in finding who placed orders.

Sorry, no orders on consignment.

CHRIST calls to DEDICATION



by E. Harold Mohn

Executive Director, Commission on Promotion and Cultivation

OUR GREATEST individual need is to be needed—to be called upon for something we can do, or give, or become. That call makes a person important. It gives significance to life as well as provides purpose and spirit.

The recent Denver meeting of The National Council of Churches raised the questions: "Why is the Church here? What is its mission in the world?" The answers were: "Christ calls the churches to mission and unity. Every area of the globe is a mission field. Every church is a mission. Every Christian is a missionary."

The Week of Dedication, February 15-22, is the church's opportunity and the church member's privilege to answer the call of Christ. Every one of our 44,000 Methodist churches, led by their 25,000 pastors as they gird the earth with the prayers and gifts of 10,000,000 Methodists in response to Christ's call to accomplish a specific mission in His name—*that* is the meaning of the annual observance of the Week of Dedication.

Spiritual life will be deepened in every church which observes this week. The religious experience of the members in such churches will be enriched. Christian fellowship around the globe will be strengthened immeasurably when all Methodism, without exception, places the Week of Dedication in its annual calendar.

Some Suggestions

The experience of four years brings to this fifth annual observance some valuable suggestions. Thousands of pastors and churches have used one or more of the following devices, with profit to the cause.

1. Plan a full week's observance, including the two Sundays, February 15 and 22.
2. Emphasize "Deepening the Spiritual Life" and the "Stewardship of Dedication." Sermons and meditations should center upon these, or similar, themes.
3. Call upon laymen, laywomen, and young people to bear witness in Sunday or weekday services. Thirty thousand have responded during the last four years.
4. Plan a Communion Service of dedication on Wednesday or Friday night or on Sunday.
5. Observe "open church" for prayer, meditation, or communion for an entire day during the week.
6. Organize devotional prayer meetings in the homes.
7. Ask the Woman's Society to plan prayer groups in the church or neighborhoods of the parish.
8. Visit and minister to the sick in hospitals and shut-ins, supplying them with dedication helps.
9. In the pastor's "call for dedication" letter to members of the church enclose "Bible Reading for Lent," "The Seeker and the Gift," and the "Dedication Offering" envelope.
10. Urge family group attendance at worship and church school on both Sundays, February 15 and 22.
11. Make the Week of Dedication a period of preparation for evangelistic services or Home Visitation evangelism efforts.
12. On the "Day of Dedication," February 22, or near that date, receive a freewill offering from the people in the Week of Dedication offering envelopes provided free of charge for that purpose. The offering is used for specific emergency missionary projects listed in the "Week of Dedication" guide.

Please don't

—put the "freewill offering" gift in the World Service or Advance Special budget.
—prevent your people from responding out of their hearts to critical needs they would love to help.
—divide this freewill offering with other projects which are not included in the Week of Dedication list.

Please do

—give your people the message about "Christ's call to Mission."
—inform them about the needy projects.
—call them to dedication and commitment.

To the Commission on Membership and Evangelism

One of the most important questions asked at your First Quarterly Conference was this: *"How many persons will this church set as a minimum to receive on profession of faith this year?"*

It is a well-known fact that probably the best and most fruitful season of the church year is the Lenten or pre-Easter season.

Therefore, we suggest that your Commission on Membership and Evangelism ask itself this question: *"How many persons will we win to Christ and His Church between now and Easter?"*

Before answering this question it may be well to consider what your church did, or should have done, last year.

Did your church win less than 12 on profession of faith last year? If so, why not make 12 your goal to win between now and Easter?

Did it win more than 12? Go to your Conference *Journal* and get the actual numbers that your pastor reported on profession of faith for last year to the Annual Conference. Why not make that number the goal you will win between now and Easter? You can do it—and furthermore, you can win them, if you will. Would anything less really challenge you in this year of 1953, which is Methodism's Year of Evangelism in the great World Mission of Evangelism programs?

Ways to Win Them

How can you win them?

First, by locating them. Select them by name. List them on your Prospect and Assignment cards. Pray for them and cultivate them. Proceed to win them by the method which will reach them best.

Those who are children and young people in the church school, enlist them in the Pastor's Training Class for Membership and the Christian life.

Those who are constituents and in-laws of the church, use the method of pastoral and friendly visitation, including friendly letter-writing, and give the invitation to the Christian life and church membership at every service.

Those who do not easily come under these classifications, use the skills of organized visitation evangelism by trained and consecrated laymen.

Suggested Schedule for Your Program of Visitation Evangelism

Order Literature—Visitation Evangelism Packet—Now
List Prospects on Prospect and Assignment Cards—February 15-28
Enlist Evangelistic Visitors—February 15-28
Arrange for instruction suppers—February 23-28
Prepare Visitation Assignments—February 25-28
Begin your Visitation Evangelism program—March 1

Weekly Schedule

Sunday, March 1
11:00 a.m.—Commission Evangelistic Visitors
2:00 p.m.—Instruction period at the church, "How to Secure the Commitment," from Turn Over Chart
3:00-6:00 p.m.—Visitation Evangelism in the homes
9:00 p.m.—Report meeting after church service

Monday night, March 2
6:00-6:30 p.m.—Supper at the church or convenient home
6:30-7:00 p.m.—Instruction, "Nine Steps of Effective Visiting" from the Chart.
7:00-9:00 p.m.—Visitation evangelism in the homes
9:30 p.m.—Report meeting and sharing results.

Monday night, March 9
6:00-6:30 p.m.—Supper at the church or convenient home.
6:30-7:00 p.m.—Instruction, "How to Handle Unusual Situations," from the Chart.
7:00-9:00 p.m.—Visitation evangelism
9:30 p.m.—Report meeting and sharing results.

Sunday, March 15
2:30 p.m.—Instruction period at the church, "Family Visitation," from the Chart.
3:00-6:00 p.m.—Visitation Evangelism in the homes.
9:00 p.m.—Report meeting after church service.

Monday night, March 16
6:00-6:30 p.m.—Supper at the church or convenient home.
6:30-7:00 p.m.—Review of instructions and sharing of experiences
7:00-9:00 p.m.—Visitation Evangelism
9:30 p.m.—Report meeting after church service

Monday night, March 23
6:00-6:30 p.m.—Supper at the church or convenient home.
6:30-7:00 p.m.—Continuation program: "Don't Stop Visiting"
7:00-9:00 p.m.—Visitation Evangelism
9:00 p.m.—Report meeting after church

March 29-Good Friday, April 3—Holy Week Services at night

Palm Sunday and Easter, April 5—Great services of spiritual enrichment and ingathering

EMPHASIZE *Lay Visitation Evangelism* DURING LENT

Plan for your lay visitors to present the claims of Christ on at least two Sunday afternoons and every Monday night during Lent.

Want Them and Win Them During Lent!

Lent---

Season for Lay Visitation Evangelism

ONE of the most vital seasons evangelistically is the Lenten period, which begins this year on February 18. As men and women turn their thoughts more and more to the meaning of Calvary, they become increasingly sensitive to spiritual appeals and more responsive to the "love of Christ which constraineth us." We can win them to the Master's fold if we carefully plan to go after them. Because we *can* win them, we have a *responsibility* to win them.

This responsibility is apparent in the fact that nearly one-half of the people in the United States have no church relationship. In the average American community every

"Two by Two" Turn Over Chart used at a local church supper meeting to train the evangelistic visitors.

other person is outside the Church. To bring them in, we must present them with the claims of Christ. And to do that, we must go where they are. We must visit them, person by person, family by family, in their homes. We must allow none to perish for want of the Word.

In addition to these unchurched individuals, there are numerous "displaced churchmen" who must be reactivated in the Lord's work before they are lost. In the past decade, 50,000,000 Americans have changed their residences. Many of these have been church school leaders and teachers, youth leaders, workers in the men's organizations, officers and members of the women's groups, choir members, trustees, and stewards. Yet large numbers of them have failed to transfer their membership to the church in the community in which they are living. As a consequence, many of them have only a casual contact with the church. Some no longer have a contact at all.

To meet this responsibility every church must conduct a carefully organized program of Lay Visitation Evangelism. Lent provides every pastor and congregation with a magnificent opportunity for such a program.

The Fishermen's Club

During the weeks preceding Easter, lay visitors ought to call in the home in behalf of Christ on at least two Sunday afternoons and every Monday night during Lent. One of the surest ways to do this effectively is through the Fishermen's Club. If a church does not now have a Club, it should by all means organize one no later than the first Sunday afternoon in Lent for the purpose of promoting and doing the visiting.

The pastor, in cooperation with the Local Church Commission on Membership and Evangelism, must organize and promote the Fishermen's Club. Its size is not of first importance. Christ began the fellowship of fishermen with just two men. Today there are many small churches which have only tiny groups such as Jesus had. Sometimes there are just two persons, possibly a couple of men, or a husband and wife. Larger churches have Fishermen's Clubs of 10, 20, 50, and 70 or more persons who meet regularly and then spread out across a designated area to find people for Christ.

Suggested Programs

Best results are obtained by the Fishermen's Club when it follows a program of basic training emphasizing such essentials of evangelistic visiting as

1. How to secure the commitment
2. The nine steps of effective visiting
3. How to handle unusual situations
4. Family visiting, and a continuation program.

These essential items are best presented by the use of the Turn Over Chart, "They Went Forth—Two by Two," —available from Tidings—in a special week of supper conferences. These conferences should be followed by actual interviews seeking commitments to Christ. The first week in Lent, or the week immediately prior thereto, would be excellent for this training program.

A group of evangelistic visitors stop at their church for prayer before starting on their calls.

The Club should meet regularly throughout the year for training, assignment, and sharing of evangelistic experiences. But, certainly, during Lent, it should have regular programs of instruction and visitation.

The Pastor as Director

The Fishermen's Club gives the pastor an opportunity to direct the evangelistic endeavors of the church in the most

effective manner. The group should be under his guidance and supervision. This is an opportunity for the laymen to show their loyalty and devotion to the pastor as their spiritual leader. The pastor should set the time for the meeting, assign the names, pair the teams, and give the instructions. Here are suggested items for the program:

Season of prayer, prayer for certain unchurched persons in the community, report of successful visits, discussion of certain problems and situations—such as unusual situations and how to meet them—review of special pages in the Turn Over Charts, and reports at each meeting.

The fellowship between the pastor and the members of the Fishermen's Club as they proceed with "the greatest work in the world"—winning others to Christ and His Church—affords them joy and mutual appreciation. But, what is more important, it insures a marvelous ingathering during the season which, above all others, emphasizes the Atonement and the Resurrection.

The Necessity for Planning

Hitherto the Church at large has observed a National Week of Lay Visitation Evangelism. This year, in order to give the local church more initiative in the matter, no such definite week has been designated. Instead, each pastor and his congregation are urged to set their own time for this very important work. That time, however, should be as early as possible in Lent. The visitation should be done by the Fishermen's Club, organized—as suggested above—no later than the first Sunday afternoon in Lent.

Two other effective possibilities are open to the local church.

1. A Week of Lay Visitation Evangelism may be planned immediately prior to, or at the beginning of Lent. The pastor may enlist the visitors to share in a four-night School of Lay Visitation Evangelism. The program for each night then calls for supper, specific training, and visitation in the homes to secure commitments for Christ and the Church. On the closing night of Lay Visitation Evangelism Week, the pastor forms the group into a permanent organization. The visitors agree to visit for Christian commitments at regular intervals—during Lent, on at least two Sunday afternoons and each Monday night.

2. The pastor may form his permanent evangelistic visitation group by inviting certain carefully-selected people to enroll in the Fishermen's Club. These persons are selected by the pastor in cooperation with the Commission on Membership and Evangelism on the basis of their Christian character, churchmanship, and ability.

The Power of the Fishermen's Club

In every community there are people who do not know Christ, or have neglected to move their church memberships, and who will never enter the Christian life unless some layman visits them with the invitation, "Come with us to Christ." Amazing results are being obtained wherever Fishermen's Clubs are actively at work. Within a short time, many churches have increased their memberships, and some have doubled their memberships as a result of regular lay visitation.

Every church with a Fishermen's Club can constantly be winning people, enlarging the church membership, and spreading the influence of Christ and the Church in building a Christian world. There is no better time for any church to do this than during Ient.

ANY PASTOR CAN TRAIN EIGHT LAYMEN TO WIN 14 PERSONS IN FOUR WEEKS

Here is a program that works in the small church!

First Week

Pastor and Layman A visit together on Monday night.
Win one person.

Pastor and Layman B visit on Thursday night.
Win one person.

Total: two persons won.

Second Week

Layman A and Layman B visit together on Monday night.
Win one person.

Pastor and Layman C visit together on Monday night.
Win one person.

Pastor and Layman D visit together on Thursday night.
Win one person.

Total: five persons won in two weeks.

Third Week

Layman A and Layman B visit together on Monday night.
Win one person.

Layman C and Layman D visit together on Monday night.
Win one person.

Pastor and Layman E visit together on Monday night.
Win one person.

Pastor and Layman F visit together on Thursday night.
Win one person.

Total: nine persons won in three weeks.

Fourth Week

Layman A and Layman B visit together on Monday night.
Win one person.

Layman C and Layman D visit together on Monday night.
Win one person.

Layman E and Layman F visit together on Monday night.
Win one person.

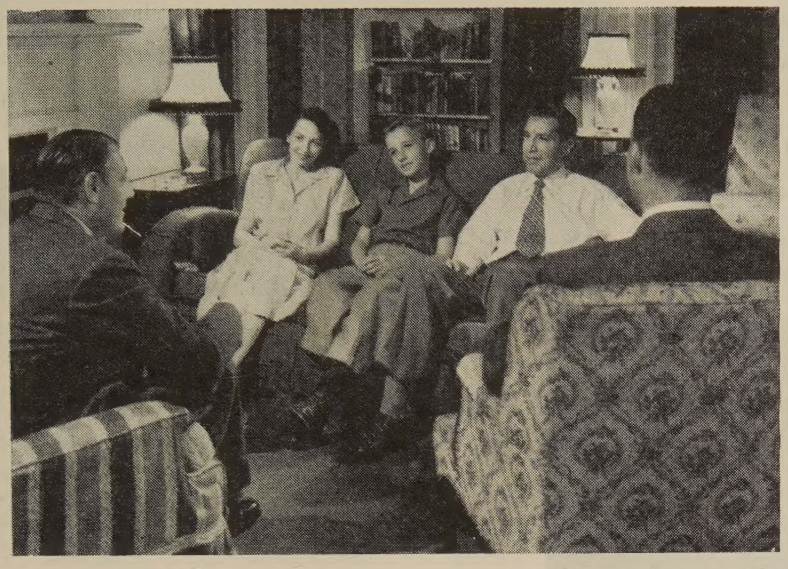
Pastor and Layman G visit together on Monday night.
Win one person.

Pastor and Layman H visit together on Thursday night.
Win one person.

Total: fourteen persons won in four weeks.

Try this during the month of March.

LAYMEN COOPERATE IN VISITATION EVANGELISM



A Statement by

Robert G. Mayfield

Executive Secretary, Board of Lay Activities

The General Board of Lay Activities has been pleased to cooperate with the Board of Evangelism in urging Methodist laymen to participate wholeheartedly in the National Week of Lay Visitation Evangelism each year during Lent. It is the Christian duty of laymen to be witnesses for Christ and to use all their powers to win others to Him and His Church. In doing this, they find their greatest joy.

This year, the first year of the new quadrennium in which emphasis is to be given to the local church, there is no week stipulated as "National Week" of Lay Visitation Evangelism. This makes it all the more imperative that laymen see to it that all the more emphasis is given to Lay Visitation Evangelism in their own local churches during the Lenten season.

As Executive Secretary of the General Board of Lay Activities, I would urge Conference, District and local church lay leaders, and all members of Methodist Men, to cooperate in every way with Bishops, District Superintendents, pastors, and Local Church Commissions on Membership and Evangelism in lay visitation evangelism.

Let every church strive to win more persons to Christ during the approaching Lenten season than ever before. Let every church choose for itself its own week of lay visitation evangelism, early in Lent, and promote it diligently under the direction of the pastor in accordance with the tried and proven methods of visitation evangelism recommended by the General Board of Evangelism.

Better still, let each church organize a committee from its Methodist Men's membership as a group of permanent lay visitors, and let them start their visitation on Sunday afternoon, February 22, and then visit on a regular weekly basis thereafter until Easter.

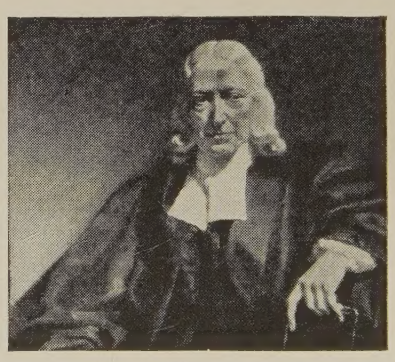
Wesley Commemoration

The quarter-millennial commemoration of the birth of John Wesley will be observed in the spring of 1953 by the Methodists of many nations. One of the principal events will be an Aldersgate program at Bristol, England, on May 24. This will be in the "New Room in the Horse Fair," the first and oldest Methodist building in the world, and will feature the music of the Wesleys and an address by Dr. Eric Baker, Secretary of the British Methodist Conference. It will be broadcast by the British Broadcasting Company and will be heard throughout America and other lands.

Numerous American Methodists desire to visit Great Britain during the notable year of 1953, but arrangements are difficult because the coronation of Queen Elizabeth II has absorbed all travel and hotel facilities. Under the auspices of the World Methodist Council, however, a party will leave this country on April 29 and return on June 11. Its members will attend the Bristol Commemoration, visit the numerous Methodist historical shrines, and return before the Wesley commemorative convocations which will be held here late in June and early in July.

This party will first visit Paris, Brussels, and Switzerland. Four days will be spent in London before proceeding to Bristol. The Lake District, Scotland, Epworth, Oxford, the Shakespeare country, Stonehenge, and other famous places will be visited, including the birthplaces of the Wesleys and Asbury, Wesley's Chapel and House in London, and numerous shrines of Methodism.

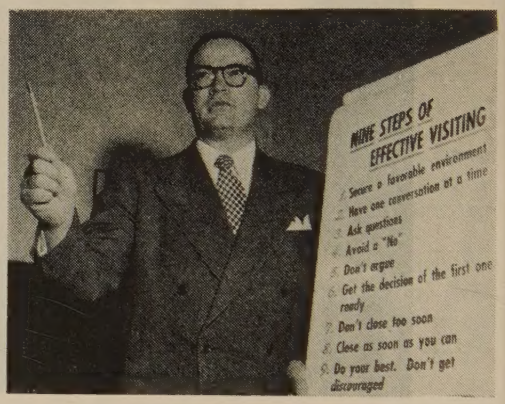
Places on this tour are limited because of the travel congestion. Since all places will be taken almost at once, Methodists who are interested should write immediately for information to Dr. Elmer T. Clark, Secretary of the World Methodist Council, Lake Junaluska, North Carolina, or to Methodist Tours, c/o Thos. Cook & Son, 587 Fifth Avenue, New York 17, New York.



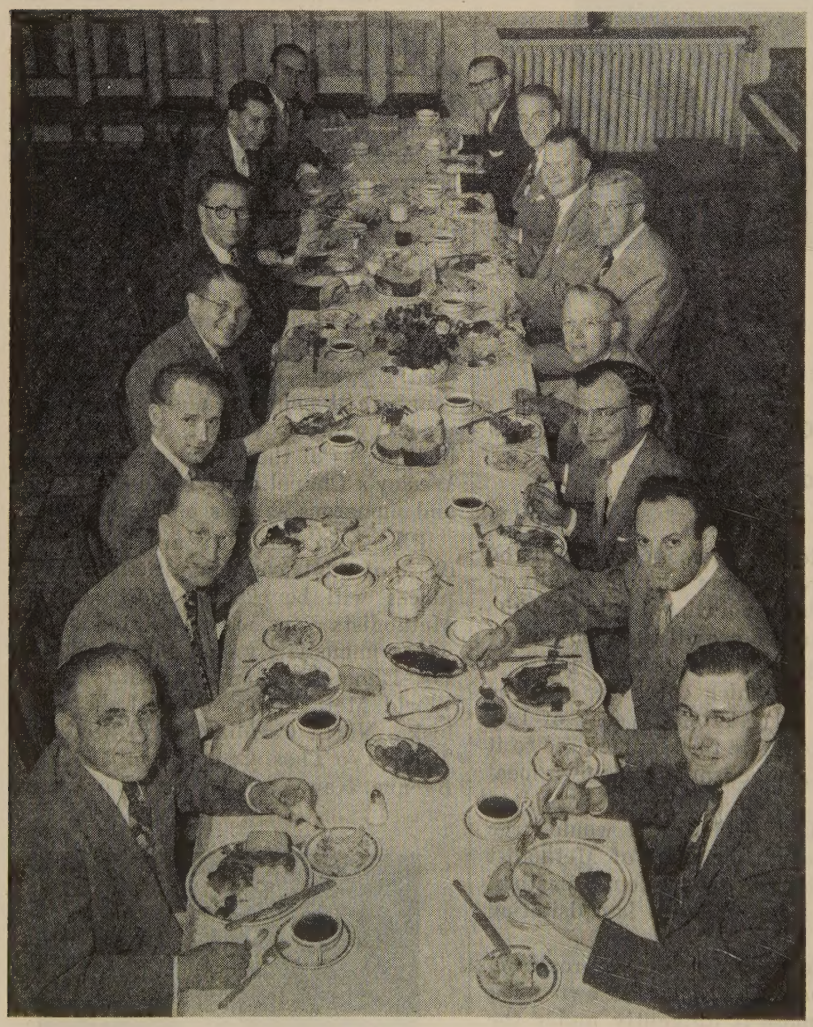
A CHURCH VISITS FOR CHRIST

Many Churches Can Repeat This Story

Thousands of churches, large and small, in city, town, or open country, have learned that they can go out and win persons for Christ and His Church. They have tried it and found that lay visitation evangelism, based on the recommended procedures, produces marvelous results. Not only does it win many new persons for Christ, but it revitalizes the spiritual life of those who visit for Christ and puts new life in the whole church. Laymen and ministers testify that lay visitation evangelism has remade their churches.


NINE STEPS OF
EFFECTIVE VISITING
1. Secure a favorable environment
2. Have one conversation at a time
3. Ask questions
4. Avoid a "No"
5. Don't argue
6. Get the decision of the first one ready
7. Don't close too soon
8. Close as soon as you can
9. Do your best. Don't get discouraged

Each visitation should be preceded by instruction. Here Jewell R. Smoot, associate pastor, uses the TIDINGS Turn Over Chart, "They Went Forth —Two by Two," to instruct in effective visitation. This chart is invaluable and should be owned by every church.



Above is a part of the Fishermen's Club of the Metropolitan Methodist Church, Detroit, Michigan, which meets regularly for visitation to prospective members. Photograph taken at one of their regular meetings.

• • •

Each team of two persons gets cards with names and addresses of families it is to visit during the evening. This layman is ready to start.

Before going out into the homes, it is the custom of these men to pause in the chapel to ask God's guidance. A prayer in the heart of each visitor, whether kneeling at an altar or knocking at a door, is an indispensable asset.

Though this picture was taken in the church parlor after the newly-won couple was received into the church, the two men at the right won this husband and wife for Christ and His Church in their home.

● ● ●

New members received into the church at Towanda, Pennsylvania, after a United Evangelistic Mission and a concerted week of lay visitation evangelism. Many thousands of persons will re-enact this scene following a Lenten emphasis on Lay Visitation Evangelism.

● ● ●

After their evening of visits, the visitors return to the church, where they discuss their visits, share their experiences, and tabulate the results. On this particular evening, 30 persons were visited in 14 homes, and 14 persons had made decisions for Christ and church membership.

They Gave Them

What Evangelistic Visiting Has Meant t

This Wonderful Work of Witnessing

by George Burton, Layman
University Park Methodist Church
Dallas, Texas

Visitation Evangelism has been the doorway of new life for me—but not on the receiving end, as some might think! That is, it was not in being visited, but in visiting, that the blessing came to me. There are, indeed, hundreds of families and individuals who have been won to Christ and the Church through lay visitation in my own local church. They have been truly blessed. But so have I!

I was an *inactive member*. That is, I had my name on a church roll and little more. True, I did go to church regularly. But I was too busy to do any work in the church. I had plenty of excuses: there was too much business; it meant too much trouble; I needed to work in the yard. Looking back now, I realize that I was inactive because I had lost touch with the wonderful experience which comes to those who love and serve Christ. In reading the story of the life of Jesus, I have come to appreciate the fact that He was the busiest of men.

Found Joy and Victory

It was in going out to win others to Christ and the Church that I found the joy and victory of Christian faith and the real meaning of the Christian religion.

My pastor called me one day and said that I had been picked for a very special job. Several laymen were to make friendly calls on prospective members of our church, and I was one of those selected to do this calling. I tried to find excuses, but he was insistent. My conscience finally said, "You ought to do a little something once in awhile for the church." So I agreed to come for one night!

How well I remember that first night's visitation! I was assigned to visit with a man whom I had never even met before, though he was a member of the church. As the instruction proceeded at the dinner, I had a sinking feeling. How could I do this kind of work? But there was no easy way to fade out now.

Soon we were on our way and knocking at the first house. I remember pausing a moment before we rang the doorbell to pray one of the first unselfish prayers I had prayed in a long time, "Lord, if you can use me to help these people, tell me what to say."

We entered. My partner (with whom I have since visited on similar occasions and who is now one of my closest friends) had insisted on my taking the lead in the first home. He was to lead in the next place. It was much easier than I thought. It was so simple and natural to be talking to these spiritually hungry people about the Christ and His relation to their home! We won their decisions.

Sense of Satisfaction

By 9:30 we had completed our calls. How well I remember the sense of joy and satisfaction I had! And when, on membership Sunday, this family—and the others we had won—walked down the aisle and pledged their vows to Christ, my heart was overflowing with happiness.

That was the beginning of new life for me and my family. The church now meant more than just attending worship, and we never missed a service except when there was illness in the family. We found a new meaning in the hymns and prayers, and the sermons seemed much more significant. Before long I was given other responsibilities in the church. I am now a member of the official board, of the Commission on Membership and Evangelism, and of the Fishermen's Club.

Since that first week of Visitation Evangelism I have never missed an opportunity to share in this wonderful work of witnessing for my Lord and His beloved community.

"My Master was a worker
With daily work to do;
And he who would be like Him
Must be a worker too.

Then welcome honest labor
And honest labor's fare,
For where there is a worker
The Master's man is there."
(William George Tarrant)

Yes, Visitation Evangelism has been the doorway to new life for me. I have proved in my own experience that "It *is* more blessed to give than to receive."

To Be Saved Is to Be a Savior

by Ernest F. Carter, Layman
Missoula, Montana

Jesus said, "Go therefore and make disciples of all nations." As individuals, we cannot go to all nations. But, through Visitation Evangelism, we can all present Christ's claims in our own town and community. And what we can accomplish in this way is almost unbelievable, both in the results, in the quality and quantity of numbers won, and in the strengthening of our own character. Working with others in teams of two has proved to me that there is a new and vital experience to be had in sharing and witnessing for the Christian gospel.

I well remember the first call I made. It was on a person unknown to me. After a short talk, the individual expressed a desire to unite with the

Christ

Two Laymen

Church and take an active part in Christ's work. How that decision thrilled me! I had found a work which has meant more to me than any other activity in the church, although I had carried out the other duties of an official board member for years and years. What a wonderful thing it is to be instrumental in helping others to make the decision to become followers of Christ!

Regular Activity

In my estimation, every church should make this activity a part of its regular work. If it does, many more officials will be engaged in bringing friends and neighbors into the Christian life.

So often, in our visiting, I have discovered that all that was needed was for someone to drop into a home, express interest in the people's lives, and talk and pray with them. Often, the folks visited are ready to make decisions for Christ and His Church. Many times it seems as though the prospect is just waiting to be invited. Certainly, there is no better place to talk through spiritual problems than right in a person's own home!

A Great Thrill

As I look toward the altar on membership Sunday, and see there some individual whom I have invited to accept Christ, it gives me the greatest thrill of my Christian experience. *I guess it is true that one is not really saved until he himself becomes a savior.* The same light and glow also come over the countenances of my fellow-workers. It seems to do the visitors as much good as it does those making their first decisions. Consequently, I actually look forward to the Wednesday evening of Visitation Evangelism that comes each six weeks in our church.

"Lo, I Stand at the Door and Knock," a painting by Schonner.—Courtesy Religious News Service

BISHOPS STRESS VISITATION

Visitation Evangelism Is Traditional

by Bishop Paul Neff Garber

Visitation Evangelism is a most effective means of bringing people into contact with our Savior. Wherever Visitation Evangelism has been stressed, marvelous results have been achieved. It is a thrilling experience for our preachers and laymen as they testify in the homes of their neighbors to the saving power of Jesus Christ in their own lives.

Some may think that Visitation Evangelism is a modern conception, but it has always been a vital factor wherever Methodism has made progress.

The founder of Methodism, John Wesley, believed in Visitation Evangelism. Even though Wesley preached sermons to hundreds and thousands of people, yet he found time to visit many of his listeners in their own homes.

Furthermore, he required the early Methodist preachers to do likewise. "Will you visit from house to house?" Wesley demanded of all his preachers an affirmative answer to this question, and it must still be answered in the affirmative by all young Methodist preachers before being admitted into full connection in an Annual Conference.

John Wesley recognized the relation of Visitation Evangelism to the progress of the early Methodist societies. On June 5, 1772, he wrote in his *Journal*: "Upon examination I found the society at Newcastle also smaller than it was two years since. This I can impute to nothing but the want of visiting from house to house; without which the people will hardly increase, either in number or grace."

Much of the progress of pioneer Methodism on the American frontier was a result of the visitation of circuit riders in the homes of the frontiersmen. Into the homes of all the frontiersmen went the circuit riders. They talked with the people, prayed with them, read the Word to them, and by their personal interest did much toward winning the scattered and often lonely frontiersmen to the church.

In our program of Visitation Evangelism we are only returning to a method which in former days made possible a growing and vital Methodism. Today our laymen are joining with our preachers in this work. Through such service thousands of Methodist laymen are not only winning souls to Christ, but they, too, are experiencing a spiritual blessing. It is my sincere hope and prayer that Visitation Evangelism may become a normal feature in the life of each local congregation.

Visitation Evangelism Is Vital

by Bishop Costen J. Harrell

Visitation Evangelism is a must for a crusading and growing church. In every neighborhood there are persons who have long lived under the church's influence, are sympathetic to the gospel's teachings and appeal, and yet have never committed themselves to Jesus Christ as Lord and Savior. They have never taken the decisive step because none has sought them out and urged upon them the Savior's claim. These are the Church's ever-present opportunity, and they may be most effectively brought to the hour of decision by a friendly visit and a word of invitation sincerely spoken.

There is a multitude of others who seldom enter a church. Business, pleasure, or some other interest has crowded out life's deeper concerns. They drift aimlessly, too far away to distinguish with clarity the lights along the shore. Visitation Evangelism carries the gospel appeal beyond the altars of the church or the range of the preacher's voice to country road and city street—to home and office and shop and open field where the lost and indifferent are.

As the woman in our Lord's parable sought diligently for the treasure near at hand but lost, so may we seek out our friends and neighbors—those who are just beyond the threshold—and lead them through an open door. As the shepherd in another parable went out to find a sheep far from the fold, so may we on every road and every street search out in a friendly way the negligent and the lost.

Visitation Evangelism is scriptural—our Lord commands it. "Go ye and make disciples," He said. It is effective—the experience of recent years has proved it. It is imperative—the need of the unsaved and the unchurched demands it. Can any church neglect it without disregarding its divine commission, and without imperiling its own spiritual life?

Visitation Evangelism Is Personal

by Bishop John Branscomb

I cannot recall a single sermon that Brother Mangum preached in our church, but his visits in our home inspired a six-year-old boy to give his heart to God. Brother Cornell was an effective man in the pulpit, and I heard him often; but his sermons have vanished. However, I never will forget the night papa died and how Brother Cornell's prayer got under the frightened and broken heart of a lad of a dozen years and gave him something to stand on and reach for.

Chief among our responsibilities in

EVANGELISM

Christian witnessing is following the people and keeping our hands on the heart and pulse of the home. It has been characteristic of Methodism from the beginning to find out where the people live, whether in the slums of London or in England's mining and farming villages, whether in the congested areas of the eastern seaboard of America or in the caravans that moved across the hills and plains of an unexplored wilderness toward the Pacific. The Methodist Church has been a vital agency in the hand of God for evangelistic success because her pastors and people have continued to pursue the people and woo and win them for Christ where they live.

This is a new day, but the ancient plan of Christ works as effectively now as in the days when He touched people at the home base. It is still as effective as when He sent His disciples out to claim the hearts of people by visiting in the homes and along the highways two my two. As we travel two by two, there will be three—for He walks with us in the way.

Visitation Evangelism Is Indispensable

by Bishop Arthur J. Moore

The future of Methodism is bound up with its ability to adapt its policies and programs to the age in which it lives. The early Methodists went forth with an initiative and mobility which resulted in a spiritual advance almost without parallel in the history of the Christian movement. When ordained ministers were lacking, they laid the task upon the shoulders of consecrated laymen who achieved phenomenal results. Every one agreed that when there was work to be done they were under obligation to find the most effective way of doing it. That explains the rapid rise of Methodism.

Undoubtedly the most effective single evangelistic method of this day is the going forth of consecrated Christians who give their witness as to what Christ means to them. Whenever believers go in humility and faith to proclaim what they have experienced in Christ there are those who listen eagerly and turn to Christ to receive in their own lives the plentitude of His saving and enabling grace. In millions of yearning hearts there is a deep longing for what Christ offers. We must tell the story of His love and mercy over and over again —and if we do the result will be another revival of spiritual religion in all our churches.

Visitation Evangelism Is Scriptural

by Bishop Clare Purcell

I am glad to give my testimony concerning the effectiveness of Visitation Evangelism. Through many years I have seen splendid results. It is scriptural. Many places in the New Testament record the meeting of a Christian worker with an unbeliever. This personal, man-to-man contact certainly produces results.

The great Southeastern Jurisdictional United Evangelistic Mission, which is just now getting off to a wonderful beginning, will be marked by this type of evangelism as well as by mass evangelism. The two should not be looked upon as competing methods. They complement each other.

Of course, nothing can take the place of the public spoken word; but nothing is more effective in winning a verdict than a personal contact in the home, on the street, or in a place of business. In fact, anywhere people live and work and play is a proper place for Visitation Evangelism.

Visitation Evangelism Is Workable

by Bishop Roy H. Short

Our own day is a day when we must carry the church to the people. We are doing this through the use of radio, television, films, advertising, literature, and many other ways. One of the most effective ways which we have discovered by which to carry the church to the people is Visitation Evangelism.

Visitation Evangelism works because friendly interest works. People are people everywhere, and there is always a warm response to such a sincere manifestation of friendliness as Visitation Evangelism affords.

Visitation Evangelism works because Christian testimony works. There is always a response in the human heart to Christian testimony gladly given, whether on the part of the man standing in the pulpit, of an individual sharing his experience in a prayer circle, or of a visitor going into a home to tell what Christ has done for him.

Visitation Evangelism works because organized effort works. In barest outline, Visitation Evangelism is nothing more than a systematic, organized effort to make disciples.

Frequently today we see new churches born through Visitation Evangelism. We watch them become strong churches almost over night.

Often we witness churches that have been long in existence reborn as their people go out to do this glorious work that always brings such great joy to those who do it.

Whenever it is faithfully tried, we witness hundreds of people won by this method and brought into the blessed fellowship of the church of Christ.

Visitation Evangelism is no longer on trial. It has proved its merit as a workable plan for our own day.

MEDICINE FOR THEIR BODIES

El Aposento Alto for Their Souls

Dr. Lupo of Charleston, S.C., preaching at a cane field service in Cuba. Only six of the 64 people at this service had ever heard the gospel preached before.

Doctors and nurses are not at all surprised when the people of Mayari in Oriente Providence, which is 560 miles east of Havana, Cuba, come into the Dispensario Infantil, the Churchwell Children's Clinic, and say, "This is our building. We want to walk through it."

The visitors are literally speaking the truth, for the men of the community erected the building.

When Mr. and Mrs. John Stroud went to Mayari as missionaries eight and one-half years ago, they found a church that had been in existence 45 years and a small clinic that had been in operation only a year. Feeling the desire to bring the Christian message out of the four walls of the church in order to show the people that it was interested in them, and that it could meet their needs, the Strouds began enlarging the clinic with volunteer labor. Today, it is a modern, eight-room building and is staffed by one full-time doctor and six volunteer doctors on a call basis.

During the time the Strouds have operated the clinic, approximately 8,500 children in the lowest economic class have been given medical attention there. As an indication of the tremendous impact the clinic is making upon the lives of the people of the community, it might be pointed out that the mortality rate has been cut from 26 per cent in 1944 to four per cent at the present time. Naturally, such a service was quickly recognized by the people; and, as a result, they come daily to beg for "this kind of religion."

However, this is not the only religion for which they beg. Together with a religion that heals their bodies they ask for something for the spirit. One of the answers to that, the Strouds have found, is *El Aposento Alto,* the Spanish translation of *The Upper Room.* Yet, like so many things in this land of sunshine and need, there are never enough copies.

A copy of *The Upper Room* is read, reread, then passed on and on until it is completely worn out, the Strouds explain. And here, with a fervor born out of years of first-hand experience, they emphasize that "Cuba can be won for Christ and the Church if only we can get enough personnel and materials."

Medicine, gospel, food—those are some of the many needs that must be met if this great victory is to be won, and in none of these respects have the folks at Mayari stood still.

In order that leadership might be trained to help these rural people, Mr. Stroud started the Agricultural and Industrial School to prepare farmer-teachers, farmer-preachers, and homemakers to maintain themselves on the land and to lead the people. This he was able to do with the help of the United Fruit Company, which gave a 300-acre farm and provided electricity, water, and the first six holstein heifers for the school dairy herd.

The school is located at Preston on Nipe Bay. Started with eight boys, who began the construction of the buildings in 1946, the school has grown steadily, until now a three-year course in agricultural industries is being offered. Last year the school maintained a faculty of 14, seven of whom were Americans and seven, Cubans. It had a student enrollment of 62.

Not only do the fields, herds, and flock produce enough for the school, but there is considerable surplus to be sold. That is where the industries part of the program comes into the picture. At the school, students are taught how to cure ham and bacon, how to prepare poultry products for market, and how to process fruits and vegetables for sale.

Another industry, now being developed at the school, is the processing of shark livers for oil.

In addition to the church, the school, and the clinic, there is a summer camp which is equipped to care for 50 persons at one time. By limiting the camping period to one week, and by running the program for 10 weeks, 500 boys and girls are given an opportunity to enjoy its facilities every summer.

The highest esteem with which the Cubans view the Strouds and their work was best demonstrated, perhaps, in June, 1952, when the Strouds returned to the United States on furlough. Upon their departure they were officially presented with a diploma at a special session of the county government. This was done to give them the status of an adopted son and daughter in a country for which they had done so much.

Modestly, the Strouds refuse much of the credit for the accomplishments that have taken place under their leadership. "This," they say, "cannot be considered the achievement of two people. It was brought about only by the interest and help of others and by the way in which God has taken every effort and multiplied it."

The Churchwell brothers of Jacksonville, Florida; the Raleigh Court Church, Roanoke, Virginia; the Methodist Church at Canton, Georgia; and members of student work camps of the Tennessee and Florida Annual Confer-

ences are included in those making major contributions to the work.

Prior to their assignment in Cuba, the Strouds were missionaries in China for five years. The war with Japan forced them to remain in the United States where they had come on furlough. Mr. Stroud has also served pastorates in Clanche, Westmoreland, White's Creek, and Hendersonville, all in Tennessee.

The Strouds are still undecided about what the future holds for them when the furlough is finished. However, it is safe to venture that they will be serving as Christian workers somewhere in "beautiful Cuba — in a land where there is much bitterness in the sugar bowl."

Right, above, the Stroud family is pictured in the shipping room of the new Board of Evangelism building in Nashville. Seated are Mr. and Mrs. John Stroud and standing are their sons, Bob (left) and John, Jr. (right).

Right, center, Dr. Mario Bagus, Mrs. John Stroud (at his left), and the young women who give volunteer service in the Churchwell Clinic. Mrs. Stroud was director of the Clinic until she returned to this country on furlough in July.

Bottom, right, the St. James Methodist Church of Mayari, Cuba, built in 1944 with help from St. James Church of Palatka, Florida. The parsonage is at the side and the clinic is in back of the church.

Bottom, left, the Playa Manteca Church and day school built in 1950 by the people of the community with the help of work campers. There had never been a school in this community.

In the center of this page is a reproduction of *El Aposento Alto*, the Spanish edition of *The Upper Room*.

A Service for Shut-Ins

A True Story

By Roland G. Carter

As told to C. Lloyd Daugherty, Jr., Director
The Department of Local Church Evangelism
The General Board of Evangelism

One of the stretcher cases is carried into Central Methodist Church, Springfield, Ohio, for the "Service for Shut-Ins."

Central Church, Springfield, Ohio, has 118 shut-ins. Because the number was so large, Central Church leaders felt several years ago that these fine Christian people could easily be lost in the on-going work of the church. Consequently, a committee of 18 was appointed, headed by Dr. and Mrs. W. C. Yinger, to care for the spiritual welfare of these people.

Regular Visitation

Our parish was divided into 14 sections and regular visitation was begun. (And I *do* mean *regular*, as it continues the year around.) Members of the committee read to the blind, distribute literature, record sermons and church programs, and visit regularly. On their birthdays, at Christmas and Easter, all the shut-ins receive cards. At Christmas time, organizations with the church send some little remembrance to each. This practice includes over 200 bouquets.

In order that the ill and elderly may not feel that they are merely receiving and not giving, the committee encourages all who are able to do so to follow some hobby. For example, those who can sew are asked to sew for orphanages. Some make scrapbooks to be distributed to the ill. One day I was visiting in the hospital and found a little girl reading one of the cartoon books compiled by the shut-ins. Among our elderly women is a better-than-average artist who paints for the group. We particularly encourage the group to pray regularly for the church.

A Man Beloved

In spite of these practical efforts on the part of the church, however, many of us felt last June that we were not doing enough. As a result, we began what will be known in the future as "Pop" Jenkinson Day. "Pop," as he is affectionately known in our church, was a Methodist preacher for more than 50 years. He ended his ministry by serving for several years as assistant pastor at Central. Two groups of people loved him dearly: the young people and the elderly folks. When he was in his seventies, he accompanied the young people to Institutes. In fact, it was there that he got the nickname "Pop," which has stuck with him these many years. He is now 85 and himself a shut-in most of the time.

A gift of money from the congregation is presented to "Pop" Jenkinson in recognition of his years of service. The men standing in the picture are, from left to right, W. L. Steffens, Superintendent of the Springfield District; J. A. Jenkinson; W. W. Wiant, Superintendent of the Columbus District; and Roland G. Carter, minister of Central Church.

Special Service

In honor of the Rev. J. A. Jenkinson, we mobilized ambulances, cars, etc., and had a service for shut-ins. Communion was served the group before church. Then, they were guests at a regular service, with no mention being made of their condition. For their safety a nurse and doctor were on hand in case of emergency.

Evangelistic Teaching--Children

by Mary Alice Jones

Director, Department of Christian
Education of Children
Board of Education

THE Methodist Church takes the position that children are "members of the Kingdom of God." They are not outside the Church but in it and have the right to its fellowship and active ministry.

Little Children in the Home

Even before the child is born the Church may express its interest and love by ministering to the parents through literature and personal counseling. Thus it may help them to be ready spiritually —even as the doctors and nurses help them to become ready physically—to care for their child. Parents who have accepted Jesus Christ as Lord and Savior and have ordered all their relationships in harmony with His purposes will provide a Christian environment for the little child from the day of his birth.

As the baby grows in the home, the Church continues to provide help and encouragement through the nursery home visitor, through calls from members of the young adult fellowship, and through visits by the minister. Thus, the parents come to understand that they are surrounded by a goodly fellowship of persons sharing their concern for their child.

Furthermore, the parents learn through the Church's literature and counseling that their attitudes toward each other as well as their attitudes toward those who serve the family, that the way they deal with the child in matters of feeding and playing, that their acknowledgment of dependence on God through prayer in the presence of their child—in all these ways and in many others, the life of the home is teaching the child his basic attitudes toward God and his fellow men.

When the Children Come to Church

A friendly welcome, a comfortable room, suitable materials, good programs —all tell little children that they are wanted. Such a good learning situation comes about through thoughtful attention to the nature and needs of children, to the way in which they grow, to the content of the Christian gospel that is taught them, and to the manner in which it is taught.

Sometimes, in their eagerness to teach children the Christian religion, parents and teachers attempt too much too soon. Little children learn best through the slow, unspectacular process of sharing the experiences of other persons who love God and their fellow men. All those who, with a sense of partnership with God, affectionately and patiently minister to a little child where he is are being true evangelists.

As Children Grow

By the time children are about four years of age, they can show responsive love to God through helping other persons. They can begin to know that God has a plan for people to live together happily. Thus, they can begin to understand that Jesus was a "special" person, that he loved God more than other persons did, and that he showed other persons how God loves them and the way God wants them to live.

As the world of growing boys and girls broadens, their faith and Christian experience must deepen. Thus, the needs of other boys and girls in their own and other lands may be used to show them the opportunities of genuine sharing. As they see more of the world's suffering, God's love must be interpreted to them in such a way as to be profound enough to encompass suffering. And as they see more of man's cruelty and greed, the way of love among men must be emphasized so that it stands out in such sharp contrast that it commends itself to boys and girls as a better way of life. They must be led to understand the conflict within themselves between selfishness and the desire to help others. And, as the sense of failure to win the conflict through their own efforts becomes more distressing, the interpretation of divine forgiveness and help must be made vital enough to enable the boy or girl to lift up his heart and accept the forgiveness and salvation offered.

Teaching the Christian Faith

Boys and girls learn through their experiences. But there comes a time when the experiences need to be interpreted. There is a place toward the end of the junior years for definite and direct teaching of theology and Christian doc-

trine. The on-going lesson materials will give direction to this study. The *Discipline* of The Methodist Church lays upon the pastor the responsibility of conducting or supervising a special class for this specific teaching.

Using the *Membership Manual of The Methodist Church for Boys and Girls* and the *Membership Manual of The Methodist Church for Pastors,* the pastor will seek to summarize and give more definite meaning to what the child has been learning through the years of growth in a Christian family and a Christian church.

Reviewing what they have learned about Jesus, these older boys and girls will come to understand that Jesus showed men what God was like, how He loves his children, how He seeks them, forgives them, saves them. So they will come to understand that Jesus showed us the way that God wants all His children to live.

Interpreting Sin and Salvation

In interpreting sin and salvation to boys and girls, it is important that the will of God be not confused with the convenience of adults, the customs of the times, or the accepted social conventions. The term *sin* should be used only in identifying experiences of deliberate failure to act as if one loves God or his fellow man. When the term is used, it should be used seriously.

When the word *salvation* is used with boys and girls, it should not be confused with rites or the repeating of phrases or taking "steps." Salvation is not a mechanical process by which a person wins something for himself. Rather, the term should be used to describe the establishment of full fellowship between God and His children.

Decision and Commitment

There will be many decisions all along the way as children grow in an understanding of the Christian faith and the way of life to which it calls men. Sometimes, in the home, in a class, or in a department, there will come a moment, unplanned in advance, when the leader senses a special readiness on the part of the group for an act of commitment, for an expression of the purpose to live as God wants them to live. To take advantage of such opportunities for genuine religious experience is an important part of being a Christian parent or leader.

On the occasion of promotion from one department to another, there should be informal services of commitment when the learnings of the past years are reviewed and each child thinks of himself as a growing Christian who is now taking an important step forward in Christian purpose. If the pastor conducts these services, they may take on additional dignity and significance.

Every pastor should use the four membership manuals which The Methodist Church has produced to help him organize and teach the church membership class. These manuals are as follows: *The Membership Manual of The Methodist Church for Boys and Girls,* by Mary Alice Jones; *The Membership Manual of The Methodist Church for Teenagers,* by Leila Bagley Rumble; *The Membership Manual of The Methodist Church for Young People and Adults,* by James S. Chubb; and *The Membership Manual of The Methodist Church for Pastors,* by W. E. Hartman. These four manuals were prepared under the direction of the Joint Committee on Materials for Training for Church Membership established by the General Conference of The Methodist Church, J. Richard Spann, Editor. They are all for sale at your nearest Methodist Publishing House. The price of the first three manuals is 25c per copy, and the *Pastor's Manual* is $1.50 per copy.

After careful and specific review and teaching in the pastor's class, the boy or girl usually wishes to come before the congregation to make a formal, public acknowledgment of Jesus Christ as his Savior and Lord. If the pastor and the congregation prepare carefully for this service and conduct it with dignity, it becomes a determining influence in the child's life. There can be no more important occasion in the life of the local church.

Special Evangelistic Services

When the local church as a whole is making plans for an evangelistic emphasis, the leaders of children should know in advance about these plans and work with the pastor and the church committees so that the needs of boys and girls will receive careful attention.

In almost no situation will it be helpful to plan for members of the children's division of the church to attend special evangelistic services aimed at reaching young people and adults who are outside the Church or whose Christian experience has ceased to be vital. Such services are likely to be planned and conducted to meet the needs of mature persons. They are rarely planned to contribute to the understanding of the Christian gospel on the part of boys and girls.

This is far from saying that there will be no special emphasis upon evangelism in the children's division. But such an emphasis is likely to be more successful if it is conducted by those who know the children as individuals and follow the plan carefully developed within each age group for teaching the gospel. Such persons will seek to lead the boys and girls to make their commitment in response to the call which follows detailed teaching and personal conversations.

Children Outside the Church

We have been thinking of ways in which we can help the children of the church to come to an experience of full commitment of their lives to God. But, there are thousands of children who are outside the Church and whose homes are not offering them any help toward understanding the Christian faith and life.

If Christians are really to reach these children, they must *learn how.* They are not likely to find that any "devices" or the presentation of a ready-made "plan" will be effective. Rather, they are likely to find that the method of Jesus—the way of going out into the highways and byways where these children are to share life with them by offering them friendship and help in the areas in which they feel need—will be the best way of helping them to be ready to hear and accept the gospel.

A sincere Christian feels a genuine concern for each one of these children. He feels that he cannot himself be a Christian without helping each such child. He will, then, approach the child in a spirit of humility because of his own inadequacies. But he will also come with an appreciation of the possibilities within the child and with confidence in the purpose and power of God to help him.

The above article on membership is the second of two especially prepared for *Shepherds* by the General Board of Education. The first, by Luke G. Beauchamp, appeared in the February issue.

Evangelism in Action

SUPPLEMENT TO SHEPHERDS

MARCH, 1953

Elected Editor Church School Publications

Elected editor of church school publications on December 17 was **Dr. Henry M. Bullock,** who has been pastor of the Capitol Street Methodist Church, Jackson, Miss., since 1949. **Dr. Bullock** succeeds **Dr. C. A. Bowen,** who retires after 44 years of service in church work, including 27 years as an editor.

Dr. Bullock's appointment was announced jointly by **Bishop Fred P. Corson,** of Philadelphia, president of the Methodist Board of Education, and **Judge William H. Swiggart,** of Nashville, president of the Board of Publication.

Born in Chicago, **Dr. Bullock** spent his youth in Lakeland, Fla., and Atlanta, Ga. He was educated at Florida Southern College, Lakeland; Emory University, Atlanta; and Yale University, New Haven, Conn. He received his Ph.D. at Yale in 1932 and is a member of Phi Beta Kappa.

Varied Experience

Dr. Bullock was admitted to the Methodist ministry in Florida in 1925. He was ordained an elder in 1929. His pastorates have included Union City, Ga.; Orlando and Tampa, Fla.; Cheshire, Conn.; Natchez and Gulfport, Miss.

From 1929 to 1935 **Dr. Bullock** was professor of Bible at Blackburn College, Carlinville, Ill. He served as head of the religion department at Millsaps College, Jackson, Miss., from 1935 to 1942.

Bishop Martin Heads National Council of Churches

Newly-elected head of the National Council of Churches for the next two years is **Bishop William C. Martin** of the Dallas-Forth Worth Area. He was elected at the second biennial meeting of the Council, held in Denver, Colorado.

The new president is well qualified to lead this great interchurch organization. **Bishop Martin** dates the birth of his ecumenical interests at the time of his studies in the University of Aberdeen, Scotland. More recent expressions of his concern for an interchurch program were his attendance at the initial Assembly of the World Council of Churches in Amsterdam, Holland, in 1948 and his leading part, some months ago, in the Southwestern Convocation of the National Council in San Antonio.

The oft-forgotten village churches and the chapels at the crossroads will have a champion in **Bishop Martin** as he helps to plan the National Council's far-reaching program. Indeed, in his inaugural address **Bishop Martin** declared: "We must bring the services of the Council into closer relationship with the local community. The fact that the representatives of these 30 communions have worked together here with such a high degree of essential harmony deepens our conviction that however difficult the problem, we can bring the spirit of cooperation into our church life at the level of the local community."

First Methodist Church, Saginaw, Michigan, Don A. Morris, pastor, receives 57 of the 83 new members won to the church through the recent United Evangelistic Mission held in the Detroit Conference. Significant is the fact that this large number was won by a downtown church located in a business area.

NEWS BRIEFS---FROM HERE AND THERE

On Sunday, Oct. 26, the new $85,000 unit of the church school at First Church, Medford, Oregon, was dedicated. **Bishop A. Raymond Grant** and **Rev. S. Raynor Smith,** Superintendent, officiated.

• • •

Publicity pays . . . Churches which use outdoor advertising of the type shown above create widespread interest in their evangelistic program. . .

• • •

Marking a record in the district and a near record in the entire church is **Rev. W. E. McCoy,** pastor of Calvary Church, Wichita, Central Kansas Conference. . . After Conference appointments were read, **Mr. McCoy** returned for the thirty-second year to the red brick church in the southeastern section of the city. Nationally, only three Methodist ministers now active have stayed as long with the same church. In Wichita, **Mr. McCoy** is the oldest minister in point of service.

• • •

Dr. Earl R. Brown, New York, General Executive Secretary of the Division of National Missions of The Methodist Church, was made chairman of the Division of Home missions of the National Council. . . Position makes him a vice president of the entire organization.

• • •

At First Church, Sioux City, Iowa, the church school class for post-high school young people is studying G. Ernest Thomas' new book, *America, Whither Bound?* . . . Opening lesson presented by **Helen Kruger. . . Richard Lloyd** was critic, with **Joyce Paulson** as defensive critic. . . The book is available from TIDINGS at 35c a copy. . .

Rev. Emmet W. S. Gowin, pastor, Oaklette Methodist Church, Norfolk, Va., declares that prayer cards are vital in carrying out an evangelistic program. . . . In 11 months, there have been 246 commitments at Oaklette. . .

• • •

A meeting place for another Methodist church in Wichita, Kansas, has been located by **Rev. Otto F. Volkland,** District Superintendent, and **Ted Mason,** president of the Wichita City union. . . . Members were received on Sunday, Oct. 27, when the church was organized on Seneca Avenue in the southwest section of the city.

• • •

January 5-7 the Minnesota Annual Conference held a Spiritual Life Mission for ministers, with **Dr. Charles R. Goff,** pastor, Chicago Temple; **Dr. Lynn J. Radcliffe,** pastor, Hyde Park Community Methodist Church, Cincinnati; and **Bishop D. Stanley Coors** as leaders, reports **Dr. Truman W. Potter,** chairman, Conference Board of Evangelism. . .

• • •

Dr. Roy S. Nicholson brought the dedicatory message for the First Wesleyan Methodist Church in Cedar Falls on November 30th. . . . **Rev. Paul L. Kandschi,** Iowa Conference President, had charge of the dedication. . . . First Church is a beautiful new brick building complete in every detail, including pastor's study, new pulpit and pews, public address system, new organ, nursery, and 125 new hymnals.

• • •

New superintendent in the Grove City (Pa.) District is **Rev. Bruce L. Middaugh,** recently appointed by **Bishop Lloyd C. Wicke. . . Dr. Middaugh** succeeds the late **Rev. Thomas H. Morris. . .**

• • •

At First Methodist Church, Hudson, New York, **Wayne E. Williams,** pastor, the program of visitation evangelism, conducted in November under the direction of the **Rev. Kenneth E. Hoover,** has resulted in a new class of members being received into the church. . . Twenty-eight members were received on Christmas Sunday, December 21, and Sunday, December 28. . . Under the direction of the Commission on Membership and Evangelism, a Fellowship Friend is being appointed for each new member received into the church.

Bishop Costen J. Harrell's new book, *The Local Church in Methodism,* a **must** for every pastor and members of the Local Church Commission on Membership and Evangelism. . . . Available from The Methodist Publishing House at 50c a copy, the volume provides an excellent description of the organization of the Church. . . . This 64-page guide for church officers explains how local Methodist churches will work in accord with changes made by the 1952 General Conference.

• • •

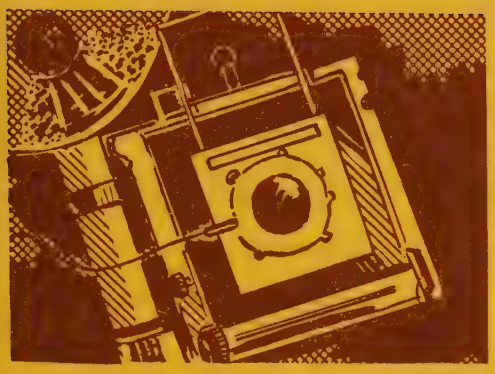
The Commission on Church Union of The Methodist Church re-elected as chairman **Bishop Ivan Lee Holt** of St. Louis. . . **Dr. Nolan B. Harmon** of New York was re-elected vice chairman. . . **Mr. Charles C. Parlin** of New York was re-elected secretary. . .

• • •

Mississippi Conference recently organized two new churches, **Aubrey C. Walley,** Conference Director of Evangelism reports. . . **C. L. Skinner** is pastor of the new church at Brookhaven. . . At Alta Woods in Jackson, **Mr. Walley** is acting pastor, with **Cecil Williamson,** a senior at Millsaps College, as associate pastor. . .

• • •

Among the 36 persons whom the **Rev. George B. Cleland, Jr.,** pastor Wesley Methodist Church, Framingham, Mass., received into the church's membership last Palm Sunday were **Robert Bryant Moore,** age 12, who came on profession of faith, and **Mrs. Georgia E. Kilbin,** age 99, who transferred from a Methodist church of another community. . . During the year, **Mr. Cleland** received 85 new members into the church, 50 of them on profession of faith. . .



VIEWS OF THE NEWS

Above, Membership Sunday at Ogden Memorial Methodist Church, Princeton, Ky., J. L. Leggett, pastor. The church had 90 commitments during the Louisville Area United Evangelistic Mission and has received 117 members since last September.

Above, right, Membership Sunday at Union Avenue Methodist Church, Memphis, Tenn., Wayne A. Lamb, pastor. The church had 96 commitments during the recent United Evangelistic Mission and 55 were received at this one service.

Right, part of a group of 33 new members received on Christmas Sunday by historic First Methodist Church, Lynn, Mass., James Edward Doty, pastor. The church has pledged itself to gain 115 new members by Visitation Evangelism during the present Conference year.

Below, Christmas luncheon held in Nashville, Tenn., for General Board of Evangelism staff members and their wives.

Below, right, Harry Denman, Executive Secretary of the General Board of Evangelism, addresses the staff members at the Christmas luncheon.

Joins Tidings Staff

Joining the staff of the Tidings Department of Evangelistic Literature on February 1 is **John Lewis Sandlin,** pastor, Bethel Methodist Church, Columbia, South Carolina. **Mr. Sandlin** will serve in the capacity of editorial associate.

A graduate of the College of Charleston and the Candler School of Theology, Emory University, **Mr. Sandlin** served 13 years in the pastorate prior to entering the educational field. In 1947 he was elected to the Chair of Religion at Columbia College, where he served as professor and chairman of the department for five years. During this period he served one semester as acting head of the Department of Religion and Bible at the University of South Carolina. He was likewise chaplain of the University. **Mr. Sandlin** continued his duties at Columbia College until the spring of 1952, when he resigned to give full time to Bethel Church.

In 1948 **Mr. Sandlin** became editor and business manager of the *South Carolina Methodist Advocate*. He held this position until 1949.

Mr. Sandlin has written widely in the field of devotional literature and has published religious columns in various journals. He is a member of the National Association of Biblical Instructors, the Society of Biblical Literature and Exegesis, and the Order of St. Luke. He is married to the former **Miss Eugenia Cleo Wescoat,** of Charleston, South Carolina. They have two children.

Decline and Fall

If history has a lesson for America today, then it is underlined in no better way than in Edward Gibbon's work on "The Decline and Fall of the Roman Empire."

The fall of Rome came as a result of the following, says Gibbon, and they are listed in this order:

1. Divorce, the rapid increase of which destroyed the sanctity of the home.
2. Taxes, mounting higher and higher with public monies spent for subsidies and celebrations.
3. Pleasure, resulting in a craze for sports more exciting, more brutal with every year.
4. Armaments, bigger, better, to cope with enemies without, when the real enemy was within.
5. Religion became a mere form, lacking life, impotent to affect morals, losing the respect of and the hold on the people.

—Plymouth Herald

The significance of these points in present day life is discussed by G. Ernest Thomas in his book, *America, Whither Bound?*, available from *Tidings* at 35c per copy.

Methodist Group Calls for More Churches

When members of the Methodist Board of Lay Activities, Board of Education and General Board of Evangelism met recently in Nashville, Tennessee, for the first joint conference a resolution was adopted urging the denomination to expand its 1953 building program to meet the needs of "new and neglected communities."

Defense areas, military centers, and mushrooming suburbs were cited as examples of primary concern.

"We believe that every child should have a church in which to grow and develop . . . the great need of Methodism in 1953 is the starting of additional churches and church schools in new and neglected communities," the resolution stated in part.

The purpose of the meeting was to discuss general programs of the boards, and to coordinate their activities relating to the local church. It is expected that the joint staffs will meet twice a year to serve as an advisory group to the new Interboard Commission on the Local Church.

Created by the 1953 Methodist General Conference to act as the coordinator of policies and activities of the three agencies, the commission is to be formally organized during the annual meetings of the Boards of Education and Evangelism, April 7-10, in Nashville.

Below, left, five executive secretaries representing the Boards of Lay Activities, Education, and Evangelism at the joint conference of the three Boards recently held in Nashville. They are, left to right, Harry Denman, Robert G. Mayfield, C. A. Bowen, John Q. Schisler, and John O. Gross.
Below, the executive secretaries and staff members attend a conference session.

INSIDE WASHINGTON

Philip Gendreau

A Story of Spiritual Life

THE Spiritual Life Mission is over. And yet it is not over. It lives on in untold hundreds of hearts which have been reached and strangely warmed." So writes Dr. Frederick Brown Harris in *Foundry Facts*. Dr. John M. Pearson, Superintendent of the Alexandria District, indicates that strange and wonderful blessings came, not only to the people at Foundry Church, but to all the churches sharing in the Washington Mission. He writes: "The Spiritual Life Mission was a real benediction to our area. The two Sundays since the Mission have shown definite results. Attendance and offerings were both very much larger than any Sundays except possibly Christmas and Easter."

How Did It Happen?

The spiritual life emphasis which was made in Washington came out of the urgent awareness of need by thousands of bishops, superintendents, and pastors in Methodism, as well as from a growing lay consciousness that Christianity has meant and should mean more to followers of Jesus.

The growing list of inactive members became a constant reminder that all is not well with the Christian fellowship. There were 625,000 inactive members listed in The Methodist Church in 1941; by 1951 the number had increased to 1,735,000. Explanations for the rapid increase are readily suggested, but they do not explain away the fact that more than one out of every five Methodist church members is inactive.

That was not all! In addition to the inactive members listed in the records, there are millions of supposedly active members who neglect even the simplest daily habits of the devotional life.

A survey was recently made of the members of one of the evangelical denominations in the State of Ohio. The following results were tabulated:

Of the total number of church members,

20% never pray
25% never read the Bible
30% never attend church
40% never give
50% never go to Sunday school
90% never have family worship
95% never invite another person to accept Christ
96% never tithe.

Members of The Methodist Church would probably show no higher percentage of loyalty to the holy habits of the spiritual life.

The Spiritual Life Mission came into being to meet that pressing need. It is a Mission to Church Members! It is designed to acquaint every church member with the habits of the spiritual life and seeks to lead every person to make a covenant to observe them.

Washington, D. C., was not the scene of the first

—Louis C. Williams

Spiritual Life Mission. The plans and techniques were forged out of experiences in the Illinois Conference Spiritual Life Mission, the Savannah (Georgia) District, and in a number of local churches. But Washington marked the launching of a Movement. It demonstrated the fact that church members are dissatisfied with a faith which is not big enough to challenge them to great endeavors for Christ, and which—at the same time—fails to unlock the divine resources which make for triumphant living.

The Spiritual Life Mission in Washington was a new adventure in faith. It was a Mission to the Church!

A Cooperative Effort

THE Mission was successful because it was a cooperative effort.

1. Bishop G. Bromley Oxnam, Bishop Edgar A. Love, and Bishop Paul N. Garber—resident bishops in the three Episcopal Areas which were working together in the Mission—gave their cooperative encouragement to the Mission.

2. All the Departments and Staff of the General Board of Evangelism contributed to the united effort.

3. The Annual Conference Boards of Evangelism throughout Methodism shared in the victories of the Mission when they sent their evangelistic leaders to preach and to work in Washington.

4. The district superintendents and the pastors of the five cooperating districts were interested and enthusiastic about the Mission, and followed through with every particular of the organization and arrangements.

5. The newspapers and the radio and television stations in Washington and vicinity, the religious press—particularly Methodist Information and the *Christian Advocate*—cooperated in telling the story of unfolding victories.

No single group can claim credit for the Spiritual Life Mission. It was an endeavor conceived cooperatively and carried through to completion by the interested and shared concern of hundreds of individuals who were representative of many aspects of church life.

So It Was Born

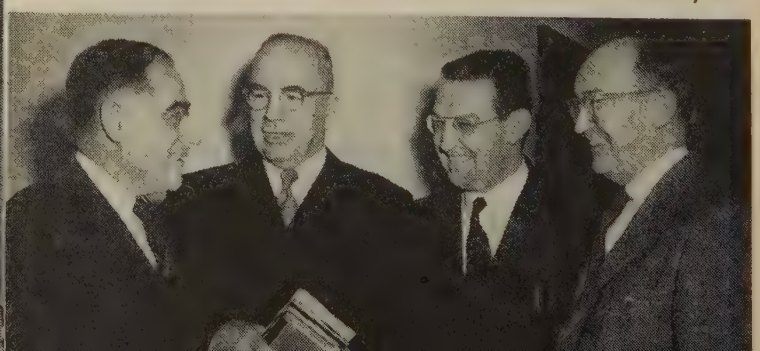
"Why Washington?" Many have asked that question. The answer is important.

Three of the districts which worked together in the Spiritual Life Mission had shared a United Evangelistic endeavor in March, 1952. Dr. Millian, Dr. Edwards, and Dr. Pearson—superintendents of the districts—were convinced that the Spiritual Life Mission was exactly what was needed to continue the victorious results which had come from the Evangelistic Mission. They felt that new members who had been won would be assimilated into the church program by the spiritual life emphasis, and that every member of the church would come to realize some of the deeper responsibilities of the Christian life. The pastors and the official boards were in agreement with the superintendents in that point of view. Almost unanimously the churches expressed their desire to work together in the proposed Mission.

The step-by-step progress toward the day when the Mission began is a story of endless and detailed efforts. Publicity, preparation, prayer—these were expressed in many ways; in local churches, in district preparation conferences, in joint committee meetings.

The calendar of major events leading up to the Mission included the following:

1. March 7—Preliminary and exploratory meeting with Washington District Superintendents
2. April 7—Presentation and unanimous adoption of the Mission by the pastors of the five cooperating districts.
3. June 9—Meeting of Executive Committee. Adoption of general plans and material for Workbook



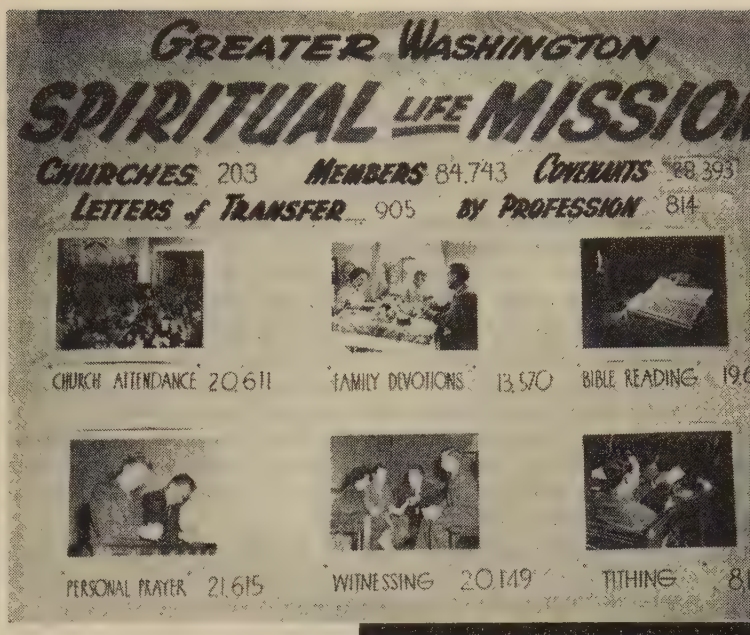
Hamline Methodist Church, above left, where sessions of the Spiritual Life Mission were held. More than 600 ministers, below left, attend a Period of Power meeting in Hamline Church. Below, among the leaders were, left to right, Dr. John C. Millian, superintendent of the West Washington District, Chairman of the Mission; Bishop G. Bromley Oxnam, resident bishop of the Washington Area; G. Ernest Thomas, General Board of Evangelism; and Rev. Paul Harris, Chairman of Publicity.

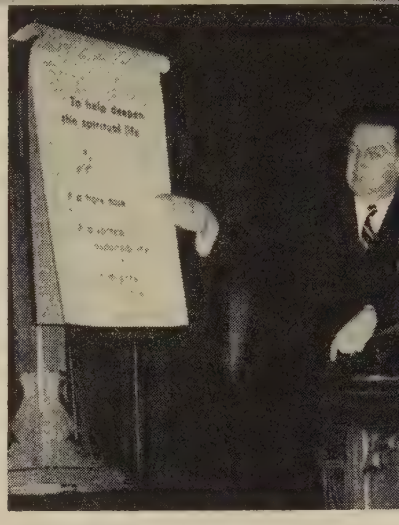
4. September 15—
   Preparation Conference at Ebenezer Church, Washington, for pastors of host churches. Instruction in techniques and procedures.
5. November 10-11-24
   District Preparation Conferences.
6. November 30-December 5
   Action Period in the Mission
7. December 7—Continuation—transforming Covenants into regular, daily habits.

The March on Washington

No individual can evaluate the results of the Mission without taking into consideration the excellent leadership which was provided by guest ministers who came to Washington from every part of America, as well as from Cuba and Alaska. These apostles of a deeper spiritual experience poured into the National Capital on November 28 by car, by train, and by plane. They were pastors and district superintendents. Many were Conference and District Secretaries of Evangelism and Presidents of Annual Conference Boards of Evangelism. They included representatives of several General Boards and Agencies.

The guest ministers came in a spirit of expectation, prepared to be used in any manner which seemed best to contribute to the Movement. They came prayerfully and expectantly. A large measure of the explanation of the results obtained from the Mission can be traced to the dedicated service of those who joined the march on Washington in the interest of a deeper spiritual experience for thousands of Methodists living in and around the National Capital.





Shown above is the statistical chart used in the Periods of Power to record the Covenants obtained at each service held in the local churches. These figures are incomplete, as the photograph was taken two days before the end of the Mission. At the right, G. Ernest Thomas explains the Spiritual Life chart.

The Spiritual Life School

GUEST and host ministers met for a Spiritual Life School at Hamline Church, November 28 and 29, and from December 1 to 5. More than six hundred representative ministerial leaders took part in the daily sessions.

Two series of addresses set the tone for the endeavor. Bishop Hazen G. Werner of the Ohio Area spoke daily on the general theme: "Spiritual Needs in the Contemporary World." His addresses were a keen and penetrating analysis of the current condition of the world, and of the needs of the human mind and heart.

Bishop F. Gerald Ensley of the Des Moines Area, speaking on the theme, "Basic Essentials in the Spiritual Life," addressed himself to the holy habits. His illuminating and inspiring messages unfolded rich possibilities before those who were sharing each evening a similar theme in the local churches.

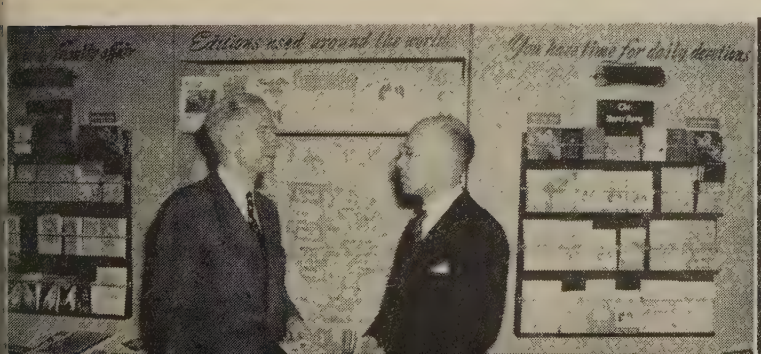
In keeping with the world emphasis upon evangelism in 1953, addresses were presented each day by Bishop Oxnam, Bishop Love, Bishop Garber, Dr. E. Stanley Jones, and Dr. Harry Denman.

The lectures in the Spiritual Life School showed the urgent necessity for a spiritual life movement, as well as suggesting methods and approaches which are adaptable to any church in any section of America.

The Work in the Churches

The Spiritual Life Mission in the local churches in Washington was a combined visiting and preaching endeavor (1) to acquaint every member of every church with the holy

Bishop Hazen G. Werner and Bishop Edgar A. Love examine the display of Upper Room and Tidings materials at the Spiritual Life Mission.



The North Carolina Delegation at the Spiritual Life Mission. With the group is Cecil Robbins, editor of the North Carolina Advocate.

habits of the spiritual life; and (2) to enlist every member of every church to make a Covenant with Christ to observe them.

Each church was encouraged to seek at least twice as many visitors as were used in visitation evangelism. Some churches had three hundred visitors who were trained and who visited Sunday afternoon.

The program carried on in the local churches included the following elements:

1. Letters were sent thirty days before the Mission to every non-resident member of every church. Included in that list were the men and women in service and those attending college. Each one was invited to make his Covenant and to mail it to his church in time to be dedicated with those made during the week of the Mission.

2. A triumphant service was held in every church Sunday morning, November 30, when every worshiper was invited to make a Covenant at the conclusion of the sermon to observe the holy habits.

3. Visitors gathered at 2:30 o'clock to receive training, and then went out to call upon every member of the church who did not make a Covenant at the morning service.

4. Reports were received Sunday evening, and visiting was continued each night until every member had been reached.

5. Spiritual Life services were held each evening, beginning Sunday. Sermons were based successively on Church Attendance, Family Devotions, Prayer, Bible Reading, Tithing, and Witnessing. Those attending the services were invited to "advance" each evening beyond the commitment which they had made on Sunday.

What Were the Results?

GREAT victories were recorded in Washington! Statistics are a poor measuring rod to tell of family altars established or of new attitudes toward money which were born. But the following shows something of what happened:

Total number of members making a Covenant	35,307
Making a Covenant to Attend Every Sunday	23,138
Making a Covenant to Observe Grace at Meals	23,341
Making a Covenant to Pray and Read the Bible Daily	21,726
Making a Covenant to Have Family Devotions Daily	14,856
Making a Covenant to Tithe	9,557
Making a Covenant to Witness for Christ	20,285
Making a Covenant to Live for Christ in All Personal and Social Relationships	23,290

In addition, many people made a commitment to accept Christ and to unite with His Church. They included:

By Profession of Faith	934
By Letter of Transfer	905
Total	1,839

Beyond the cold figures there are transformed lives in Washington. Testimonies of such changes came from many of the host ministers. Rev. Clarence L. Dawson writes: "Our best increase from the Spiritual Life Mission was in the realm of tithing. We have ten times as many tithers as formerly." Rev. Thomas B. Ehlers writers: "Our whole congregation has been helped. I wish you could have been present on Sunday, December 7, when we dedicated the Covenants at the altar. It was one of the greatest services in the history of this church."

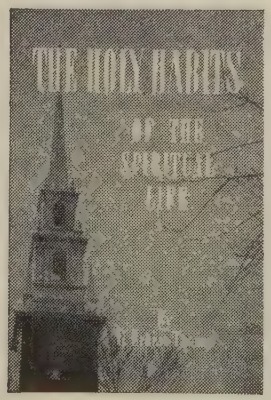
Not the End, But the Beginning

The Spiritual Life Mission in Washington is now a part of the recorded past. It is a pleasant and triumphant memory for hundreds of guest and host ministers who noted an eager response on the part of lay men and lay women to the urgent need for a closer walk with Christ.

Yet Washington will not remain merely a part of the past. The results of the Mission will continue to be felt in thousands of lives, in hundreds of homes, and in scores of churches which were transformed by the Mission.

But more than that, Washington will live on in the Spiritual Life Missions which will be conducted in the months and years ahead in every section of America.

A praying Church! A tithing Church! A witnessing Church! The Christian faith must become a part of the daily devotional and sharing experience of every confessed follower of Jesus Christ who bears the name of Methodist. It is the purpose of the Spiritual Life Mission to help every member of every church to learn what a privilege he has in daily prayer and Bible reading, and to covenant with Christ to observe these and other habits of the spiritual life. Because leaders in every section of America recognize the need to strengthen the fibers of faith—and because millions of church members have an inner longing for that experience—the Washington Spiritual Life Mission will live on and will enrich the lives of an uncounted multitude of Christians in the years ahead.



A Book to Challenge Every Reader . . .

to Strengthen His Christian Resolve

THE HOLY HABITS OF THE SPIRITUAL LIFE

by G. Ernest Thomas

35c each; 12 or more, 25c each

Clear! Concise! Convincing!

TIDINGS

The Basic Factor in the Salvation of Society

by George H. Parkinson

Research Secretary, Board of Hospitals and Homes, The Methodist Church

About a generation ago, a minister who was noted for his emphasis on the "social gospel" was called to the faculty of a well-known theological seminary. His first lecture began with words something like these: "Young gentlemen, we have come to a new day in the ministry of Christ. Heretofore we have emphasized the salvation of the individual. Hereafter we will emphasize the salvation of society." He was expressing a trend which was beginning in the thinking of teachers in the schools of all denominations; and, as a result, there has been little noticeable improvement in the moral aspects of American society.

The professor's emphasis would be comparable to that of a building contractor who might say: "Workmen, hereafter we will pay less attention to the quality of the individual bricks that we build into these walls. We will emphasize the general principles of levels and perpendiculars."

Something of a catastrophic nature has taken place for society since the churches began to emphasize its salvation. This catastrophic process is due to the lifting of the feeling of personal responsibility from the individual. Having lost the sense of responsibility for our own salvation, we have disregarded and thrown away our responsibility for the salvation of society.

A Morally Fatal Trend

But this morally fatal trend began long before this particular preaching professor assumed his lectureship in the theological school. About 100 years ago, the so-called "struggle for existence" captured the eloquent imagination of British and European biologists and political philosophers. It affected most adversely the rapidly developing Christian sentiment in relation to the poor and unfortunate by cutting straight across the Christian social programs which were becoming prominent in British society.

Representatives of the Church were sitting well forward in assemblies where prestige counted. Darwin—who had once been a student for service in the Church—Spencer, Huxley, and their followers were considerably more than willing to make some changes in relative social positions; and they succeeded better than they really wanted. Late in life, Darwin and Spencer expressed some regret for their overemphasis on struggle instead of cooperation. As far as this writer knows, Huxley never expressed any regret for his bitter attacks on William Booth and the Salvation Army. Those attacks arose from the fear that such a movement would cause the poor of London to imagine that they could improve their lot as well as from the fear that the military form of organization would encourage them to approach their problems with a militant spirit.

Interacting Forces

It cannot be denied that the religious experience of an individual will affect his social action. This is the reason that those members of society who are jealous of the *status quo* look with disfavor on too much individual salvation. "Saved" individuals are apt to seek a society that will exhibit their own characteristics. Having established their City of Zion, they will try to keep purveyors of vice out of it.

This is where trouble begins because it is where Christian ideals begin to clash with materialistic programs and totalitarianism at any price. Whenever an apostle of Christ enters any Antioch and begins to bring individual salvation to girls possessed of the devil, "managers" begin to raise storms of vicious politics about it. Individual salvation destroys a lot of unholy gains. It cleans up a good many socially evil practices. It is the only effective social cleanser ever invented.

—Earle H. MacLeod Photo

Prior to the time when Nineteenth Century scientists made their too-successful attack upon the Church and Christianity, there had been growing up among the common people a movement which at first was an emphasis on the religious experience of individuals. It immediately became a sociological movement, too. There is no enduring religious experience for individuals without attention to social conditions.

Under the impetus of their religious experience, these converted individuals established credit unions, knitting societies with sales departments, and workshops where craftsmen might exercise their profitable skills. They gathered helpless children and old persons into schools and homes. They visited criminals and debtors in jails, furnished legal counsel, and raised funds to pay debts and care for the families of imprisoned debtors. They took the same view of their living faith that St. James took of his, namely, that it would be a dead and useless faith if it did not go about doing good. They began to take an interest in legislation and its enforcement and even in the reform of the Church itself.

The Primary Business

The primary business of a pastor is to be a Christian himself and to persuade others to that experience. He is not relieved of that primary duty by saying that he was sent to his place to build a church, or by pointing to the rich symbolism of his worship program. There is no substitute for the religious experience of the individual. It is the basic factor in the salvation of society. If, as the most famous of the "social gospelers" a generation ago said, "The Church must have a social program—a Christian doctrine of economics," that doctrine must be formulated by individuals to whom "the view of life from above has given command of the world below."

the *EMPHASIS* is on

to help all Youth discover the will o

Three out of Four Youth are outside the Church

FIND UNCHURCHED YOUTH

WHY

- The younger generation possesses the dynamic energies that determine society's destiny.
- Secularism, immorality, and mobilization are exerting tremendous pressures.
- Three out of four—19,000,000—youth in America—are outside the folds of the church and receive no religious training.
- Your community has its share. Go after them.

HOW?

- Evangelism requires dedicated imagination.
- Arouse the entire church to a sense of *urgency*.
- Arouse youth to new enthusiasm for the program of the MYF.
- Be on the alert for the possibility of new classes for youth in your church or in new situations.
- Look up the absentees—those that are AWOL from the MYF.
- Make a survey of the high schools to discover unchurched youth.

LEAD THEM TO COMMITMENT TO CHRIST

- Enroll youth in training classes for church membership.
- Plan for a youth night in your Lenten evangelistic services.
- Develop training periods and refresher courses for those who are already members of the MYF.
- Have a Week-End Christian Witness Mission in your church.
- Have some youth participate in a Week-End Witness Workship wherever one is set up for your Conference or District.
- Emphasize the opportunity to share Christ with others through the Good Friday observance, April 3.
- Plan a meaningful reception of members for either Palm Sunday or Easter.
- Have informal discussion groups as additional sessions of the MYF on some aspect of Christian living. Have special sessions for older youth.
- Make the most of the study materials in the calendar.

YOUTH!

God and live by it

ENROLL THEM IN THE METHODIST YOUTH FELLOWSHIP

- List members systematically.
- Carefully check membership rolls.
- Set goals for participation and membership and outline plans for attaining them.
- Follow up the survey of the high school youth.
- Plan for a monthly or quarterly reception of members.
- Seek to win all youth in the MYF to membership in the church.
- Recruit and train adult workers with youth.
- Improve the program of the MYF by careful planning and participation.
- Use the MYF membership card.
- Give each young person definite responsibilities.
- Make the MYF covenant meaningful.

HELP THEM TO WITNESS

- Through the church school classes.
- Through the friendly ministry of Fellowship Friends who help to develop disciples in the MYF and the church.
- Through participation in the United Evangelistic Mission, Youth Rallies, and visitation teams where they are scheduled.
- Through a Spiritual Life Mission—an action program designed to reach inactive members and to deepen the spiritual life of the entire church.
- Through special projects in youth evangelism on an interdenominational and community-wide basis, including the high school.
- Through organized visitation evangelism and Fishermen's Clubs with older youth.
- Through projects of action which will witness to the Christian spirit of service, to solving community problems, to peace education and world order.

Resources for Youth Evangelism

Order from TIDINGS
1908 Grand Avenue
Nashville 5, Tennessee

_____ **They Went Forth Two by Two,** 118 page training chart, $12.00 each _____
_____ **Above chart in booklet form,** 35c each; 25c each for 12 or more _____
_____ **Review Sets** Five training leaflets for visitors, 10c each set _____
_____ **Prospect and Assignment Cards** 100 for 50c _____
_____ **Record of Commitment Folders** 100 for $1.00 _____
_____ **School Survey Card** 100 for 50c _____
_____ **How to Conduct a Spiritual Life Mission** 10c each _____
_____ **How to Be a Fellowship Friend** 2c each _____
_____ **The Time of Your Life,** an illustrated booklet for youth 25c each _____
Total Enclosed _____

Name _____

Address _____

Order from

THE METHODIST PUBLISHING HOUSE

serving you.

Here's How An action Handbook in youth evangelism 20c
Membership manual for teen-agers 25c
Curriculum Periodicals:
Lessons for Intermediates
Studies in Christian Living
Roundtable
Christian Action
A handbook of Evangelism. A plan for winning others to Christ by lay visitation 50c
Handbook of the Methodist Youth Fellowship 2290-B C 25c

Order from

THE NATIONAL CONFERENCE OF METHODIST YOUTH

Box 871, Nashville, Tennessee

Power Daily devotions for youth. Quarterly 10c, yearly 40c
Concern Bi-weekly newsmagazine, 1 year subscription $1.00.

This Is Your Responsibility

In the local church the youth emphasis requires teamwork—pastor, youth, teachers, counselors, the Commission on Membership and Evangelism, the Commission on Education, the youth secretary of the Woman's Society of Christian Service, and the Youth Council of the MYF must work together.

STUDIES AND PROGRAM MATERIALS FOR LENT

Intermediates

February 1-March 9	**What It Means to Be a Christian** Lesson for Intermediates
February-March	**Meaning of Church Membership** Closely Graded Seventh Grade
February-March	**They Knew Jesus** Closely Graded Ninth Grade

Seniors

February-March	**The Christian Fellowship** Studies in Christian Living
March	**My Church** Roundtable

Older Youth

January-March	**The Art of Churchmanship** Christian Action
March	**My Church** Roundtable

RESOURCE MATERIALS

_____ **Evangelistic Teaching to Youth 2367-B** Free
_____ **Youth Planbook 2043-B E** Free
_____ **Memo on MYF 2117-B** Free
_____ **My Dedication to the Christian Life 2227-B** (card) 50c per 100
(Cash must accompany order.)
_____ **My Job in the MYF in Worship and Evangelism** Free
_____ **The Summer Service Christian Witness Mission 2363-B** Free
_____ **The Week-End Witness Workshop 2365-B** Free
_____ **Summer of Service (S.O.S.) 2364-B** Free

Winning Youth to Christ—Lent 1953—2368-B Free

Order from

THE SERVICE DEPARTMENT

Board of Education

The Methodist Church

Box 871

Nashville, Tennessee

Name _____

Address _____

YOUTH ACTION PROGRAM IN EVANGELISM

- January to Easter—Festival of Faith, Study "What Methodists Believe"
  Church Attendance Campaign (See January and February *Shepherds*)
- February 15-22—Week of Dedication
- March 17-20—Convocation on Christian Witness—Nashville, Tennessee
- February and March—Organized Visitation Evangelism in every church.
- February and March—Membership Training Classes

LENT, FEBRUARY 18-APRIL 5

- Holy Week and Easter—March 29-April 5
  Special enrichment services during Holy Week
- Maundy Thursday—Sacrament of the Lord's Supper
- Good Friday, April 3—share Christ with others through a special Good Friday observance—a sacrificial meal and service with offering for overseas relief. Special suggestions and help will be carried in CONCERN for March 6.
- Arrange for training periods for church membership with prospective members. Discussion and training periods might be open as a refresher course to youth who are already members.
- Have informal discussion groups (additional sessions of the MYF) on some aspect of the Christian life and faith.
- Conduct a Week-End Christian Witness Mission. A folder giving guidance is yours for the asking. Write Service Department, Box 871, Nashville, Tennessee.
- Have youth participate in a Week-End Witness Workshop in your Conference or District wherever possible.

SUMMER, 1953

- Get youth into summer training and enrichment experiences in camps, institutes, and assemblies.
- Send delegates to a week-long Christian Witness Mission where they will be trained in youth evangelism. Dates, places, costs, will be carried in *Concern* and *Shepherds* magazines. Each Conference Board of Education will have information.
- Have a Christian Adventure Week for intermediates. A packet of materials is available free from the Youth Department, Box 871, Nashville, Tennessee.
- Have a Youth Activities Week for seniors and older youth. See the May issue of *Roundtable* for suggestions.
- Send youth representative, one youth, from each District to the WORLD METHODIST CONVOCATION ON EVANGELISM
  Philadelphia, June 26-29, 1953

(This folder, "Win Youth to Christ—Lent, 1953," is available in leaflet form from the Service Department, Box 871, Nashville, Tennessee, FREE.)

The Bible Unites Four Generations

IN WASHINGTON, D. C., a great-grandmother is using semi-monthly group Bible reading and prayer to hold her family of four generations together. She is Mrs. Laura B. Poole, mother of six, grandmother of 17, and great-grandmother of five. Today her family includes Methodists, Episcopalians, Lutherans, Presbyterians, and Roman Catholics.

"It has been a wonderful experience," this gracious lady explains. "If you could only know the blessings that have come to us as a result of this practice! Blessings of love, of trials, and of joys shared together. Then, too, it has helped us as individuals to forget self and to think of others."

"Truly, the blessings which we have experienced are manifold," the members of her family affirm.

It was after the death of her husband that Mrs. Poole decided a regular plan of group Bible reading was one of the best methods of holding her family together, as there was intermarriage with other denominations. In 1945 she put her plan into practice. Now, twice each month, on the first and third Wednesday, Mrs. Poole, her six children, and one granddaughter take turns at entertaining the group in the various homes.

Meeting at 8:30 P.M., the family spends an hour reading the Bible aloud. The reading is supplemented with explanations which the leader may bring from a commentary, plus any other explanation and discussion which the members of the group believe necessary to make the Scripture more meaningful. With the reading and discussion complete, the family forms a circle, joins hands, and each member offers an audible prayer. The evening is concluded by a social hour when the one acting as host serves a light lunch.

During the years that the members of the Laura B. Poole Family Bible Reading Group (a name which they selected for themselves) have been following this practice, they have read through the New Testament three times. They have also read a large portion of the Old Testament, as well as Fulton Oursler's volume, *The Greatest Book Ever Written.*

How many chapters does the group read during the evening? Two . . . three . . . sometimes five, depending on the length of the chapters and the amount of discussion the reading stimulates.

Asked for their favorite passages, the members of the group were unanimous in their choice as they designated the Twenty-third and Ninety-first Psalms.

"While some of our family were in the armed services, we read the Ninety-first Psalm in particular," they explain. "It gave us so much assurance."

During the recent Spiritual Life Mission in Washington, D. C., members of this family were present at the service in Brightwood Park Methodist Church when Floyd A. Boulware of Bowie, Texas, who was preaching, declared, "When I met with them in their homes, the joyousness of the home, the pleasure of helping and loving others, assurance and serenity, the healing imprint of the Holy Word —all were clearly evident."

Thomas B. Ehlers, pastor of Brightwood Park Methodist Church where several of the family are members, said: "The family has developed a contagious enthusiasm for what they are doing. The children are not compelled by their parents to go to the Bible reading group, but they have a desire to go and to share with the older members in this experience of Bible reading and prayer."

A meeting of the Laura B. Poole Family Bible Reading Group

Contest launched in 13 states for

"THE RURAL CHURCH O

by Jimmy Wall

Emory University, Georgia

WHAT EFFECT can a member of a small Southern church have on this morally sick world, whose major components glare at each other across vast oceans as they grapple in a tense struggle of nerves?

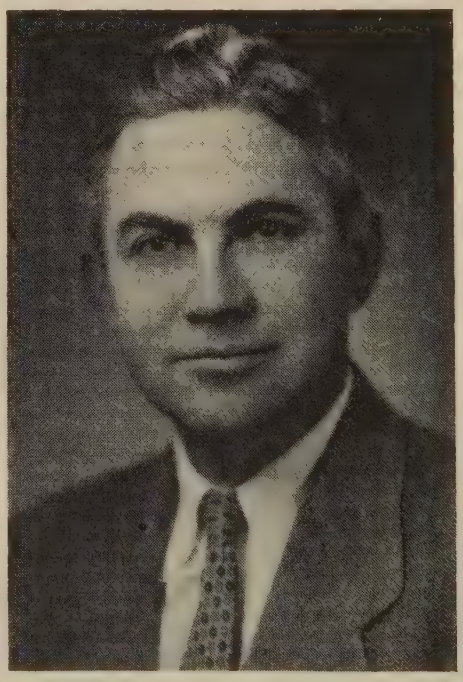
Sponsors of the Town and Country Church Development Program think that the individual member can be a potent force provided he stands shoulder to shoulder with like-minded Christian church members. In small towns and rural areas of the South churches have now been given an added incentive to make that shoulder-to-shoulder stand through the Development Program.

This program rolled into its first phase in November when application blanks were mailed to churches of all denominations in 13 Southern States. The blanks contained the initial announcement of the program as well as a place for individual churches to signify their interest in joining the program.

Training School

The Candler School of Theology, at Emory University, Georgia, is administering the program with the backing of the Sears-Roebuck Foundation. Emory, long a believer in the great potential strength of the smaller Southern churches, has sponsored a six-weeks' training school for ministers of all denominations from churches in the rural South. The Town and Country Church Development Program was a natural outgrowth of the training school, which began in 1945 and will continue to function as a major component of the Program.

It was the desire of Dr. H. B. Trimble, dean of the Theology School, to promote a program that would stimulate interest among the smaller churches. The sponsors wanted to encourage and recognize programs already under way in Southern churches, as well as to offer a stimulus to other churches to improve their lagging programs.



Professor Earl D. C. Brewer, Director of the Town and Country Church Development Program.

Working on the basic psychology that recognition stimulates work, Emory proposed a plan that would offer cash contributions to outstanding churches in the rural and small town field. The Sears-Roebuck Foundation, which has given major support to the Town and Country School every year, came forward with the promise of its financial backing.

The plan that has been devised will give cash contributions of $500 each to the "Rural Church of the Year" in each of the 13 Southern states participating in the program. The states are Alabama, Arkansas, Florida, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, South Carolina, Tennessee, Virginia, West Virginia, and Oklahoma.

Prizes for Achievement

In addition, in each of the 13 states the four churches showing the best achievement record will be awarded $100 each. These winners will be selected by State Evaluation Teams composed of prominent men and women in each state.

A grand prize of $1,000 will be awarded to the "Rural Church of the Year in the South." This church will be chosen from the state winners.

Reports of Progress from the individual churches, on which selection will be based, will emphasize church programs in three fields—the community, the church, and the world. Churches are given suggestions from the Central Committee on how to organize a continuing program in each of these three fields. Then the church sets up its own local organization, rolls up its sleeves, and goes to work.

Suggestions from the Central Committee include such various items as a sufficiency of hymnals, the availability of other aids to worship each Sunday, the adequate insurance of the church property, an active program to stimulate membership, active contact with working missionaries, etc.

Beginning with April 1, 1952, and running until April 1, 1953, the

THE YEAR"

churches will be asked to list their projects over the past year. They will also be asked to list suggested long-range projects, since the program is to be an annual affair that will run for at least five years. This year's program began late, but the 1953-54 program will begin in April of next year.

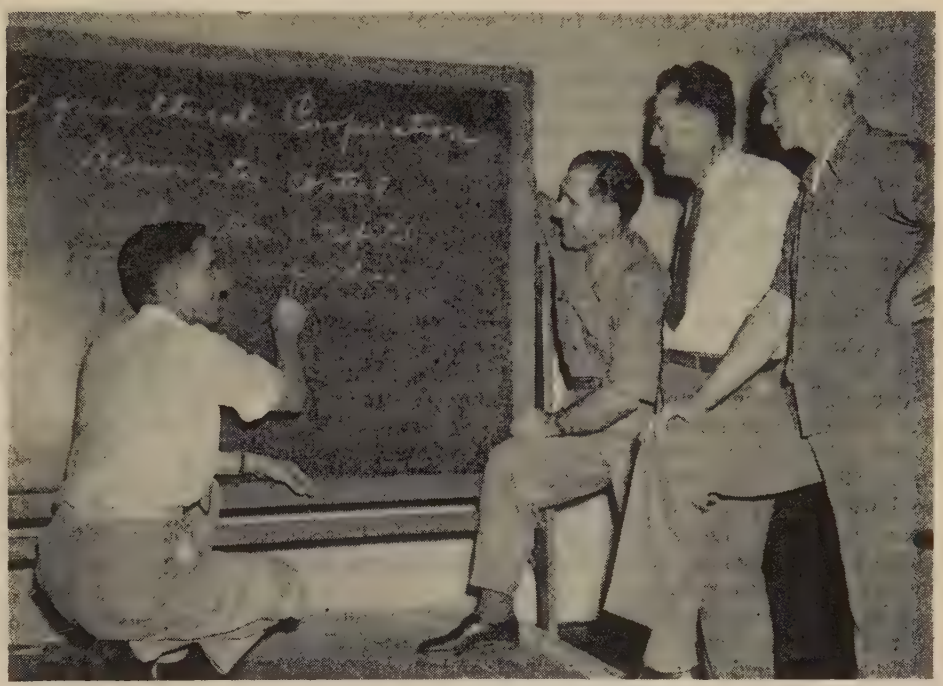
The Reports of Progress from individual churches—which will be mailed to the State Evaluating Teams before May 1, 1953—will include the projects accomplished and proposed, along with pictures, records, charts, newspaper clippings, etc., depicting the program.

Mr. D. W. Brooks, General Manager of the Cotton Producers' Association in Atlanta, is the chairman of the program. Mr. Alexander Nunn, Executive Editor of *The Progressive Farmer,* Birmingham, Alabama, is the vice-chairman. The Rev. S. F. Dowis, Secretary, Department of Cooperative Missions, Home Mission Board, Southern Baptist Convention, Atlanta, is the secretary. Professor Earl D. C. Brewer, Director of the Town and Country School at Emory, is also director of the Development Program.

Other members of the Central Committee include persons from business organizations, agricultural agencies, and religious groups. This Central Committee will be responsible for broad policies in the program.

Envision Response

The sponsors of the program envision a good response from churches of all denominations in this inaugural year. They feel that such South-wide introspection might well inspire the rural and small town churches to reach new spiritual heights and to make their influence felt in the four corners of the world.



Right, students at the Emory Town and Country School discuss a point on agricultural economics with an Agriculture Department expert during a summer session. The development program was an outgrowth of this school. Below, the Candler School of Theology at Emory University.

We Believe in THE CHURCH

Significant Statements

We believe in the Church! In the work of evangelism, not only our faith in Christ, but also our regard for His Church must be clear, emphatic, and persuasive. This is all the more necessary because there are some who say, with an air of superior wisdom, that, while they honor the Man of Galilee and accept His way as the only hope for a lost and floundering world, they have no need of the Church. They see only its defects. They refuse to enter into its fellowship or to participate in its life and activities.

The Christian faith and the Christan Church are inseparably joined. We cannot neglect one without losing both. Who would say that he favors education but opposes schools, or that he believes in family love and loyalty but sees no virtue in the Christian home? The relationship between a redeemed life and the redeeming institution is no less intimate and binding.

The Church is a fellowship of persons who acknowledge Jesus Christ as Lord and Saviour. It is the garden of the soul where we live and grow together in mutual helpfulness and where, in the glow of His presence, Christian character blossoms and bears fruit. Christian graces do not mature in barren soil.

The Church is an innumerable company of believers whose avowed purpose is to win to Jesus Christ all who can be persuaded to answer His call and to extend His Kingdom to the farthest bounds of earth. No followers of Christ can be found anywhere on this planet where His Church has not been, nor do Christian virtues flourish where the call of the Church is not heard. The Christian Church and the Christian conquest of the world are one and inseparable.

The Church is Christ's body—His instrument of redemption. Can a life be dedicated to Him if that life refuses to be aligned with the institution which represents Him in the world and which labors unceasingly to further the cause for which He gave His life?

The foes of Christ have known that by destroying the Church they would be able to seal the doom of Christianity. This has been their method from New Testament times to the present. Communism opposes Christ by outlawing and persecuting His Church. Shall we not be as wise as the Communists and learn that, by means of a vigorous and growing Church, Christ at last shall overcome the wickedness of this present world?

The task of evangelism is twofold—to persuade persons to answer the persistent call of Jesus Christ and to lead them into the saving fellowship of the Church which is His Body.

—Costen J. Harrell

We Believe in DIVINE JUDGMENT

You may think that it is a little old fashioned to talk about divine judgment. But take a second glance at this matter.

We seem to have found new ways of deciding what is right and what is wrong. Modern man has adopted a morality in which right and wrong are determined by pleasure or profit instead of by the law of God. It looks as though divine judgment is not important to modern living.

It is true that a person is free. You *can* plan fast and loose with truth or moral standards. You *can* cheat. You *can* put over a slick one now and then. For the most part people will only wink at what you do. Public opinion seems to approve.

You are free to do as you please. But the matter does not end there. You are free to choose how you live—but you are not free to choose the consequence of your choice. You cannot lie without being a liar. You are up against an inescapable law of life and the judgment of God. Day by day you are becoming what you finally will be.

Jesus made clear the inevitability of divine judgment in the story of the wheat and the tares, "Let them both grow together until the harvest," He advised. That sounds as though you can sin and "get away with it." But read on. Then, Jesus said, "In the time of harvest I will say to the reapers, gather ye together first the tares, and bind them in bundles to burn them." God "does not endlessly tolerate unholiness." The law of God is inexorable. Make no mistake about that. Finally sin reaps what sin deserves. Whatsoever a man soweth that shall he also reap.

Observe the positive side of the matter. Christians believe that the way to meet divine judgment is by reconciliation with God and by seeking and accepting God's will for their lives.

Listen to the inner voice. It is God speaking. As you obey it, find your mind at peace.

—Hazen G. Werner

DISTS BELIEVE

by
Four Bishops

We Believe in ETERNAL LIFE

Jesus speaks words of eternal life. They are clear words, spoken simply and with complete assurance. "Let not your heart be troubled: ye believe in God, believe also in me." (John 14:1).

Belief in God is basic. Without it, the life we now live is both barren and meaningless, and the future is empty of hope. In contrast, when we believe in God with something of the Master's undoubting wisdom, even the commonplace is touched with glory. If we believe that God is our dependable Father, and that His love is the most enduring thing in the universe, we can live today in quietness and confidence and face tomorrow unafraid.

"Believe also in me." To believe in God and in Jesus, who reveals God, is to begin to live eternal life here and now. We do not need to wait until we die. Immortality does not come with the calendar. It is a spiritual achievement. It is realized through comradeship with and commitment to Jesus as Redeemer and Guide. "I am the resurrection and the life. He who believes in me, though he die, yet shall he live!" He said to Martha (John 11:25). His statement is present tense. There is no long period of waiting. "Today," He promised the dying thief, "you will be with me in paradise" (Luke 23:43).

Last of all, as if to bind His promises into one shining bundle of life and send it singing down the centuries, Jesus said, "If it were not so, I would have told you" (John 14:2). We have His word, and we can depend on it.

Death is not the end. It is the beginning. It is not defeat. It is victory in the name and power of one who assures us, "Because I live, you shall live also" (John 14:19).

—Glenn Randall Phillips

(These statements are now available from *Tidings* in tract form)

We Believe in SALVATION FROM SIN

We believe in salvation from sin because we witness the transforming power of divine love everywhere, every day, in our world. The miracle of redemption is ever before us.

Salvation is from sin. There is no salvation without the awareness and consciousness of the fact of sin. Sin is the most terrible reality in our universe. Unless we have a keen realization of the presence and power of sin in our world, we cannot appreciate salvation from sin. Man must find new life in Christ, or death both in this life and in the life to come is his fate.

God cares supremely for each individual. In the life and death of Jesus upon the cross, God has expressed the extent to which He goes to bring man into oneness and fellowship with Him.

When man becomes aware of God and His love, he becomes aware of his own need and realizes he cannot meet his need alone. We cannot save ourselves. Only as in penitence we seek His forgiveness do we place ourselves where God can reach us with His love. Not by our own striving or our own good works can we achieve salvation. It is by God's grace, freely given to us through Christ, that we pass from the death of sin to righteousness and peace and joy.

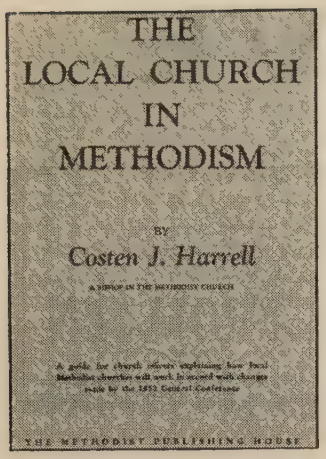
The redemptive love of God was not manifested once and for all on the cross. The death of Christ for us was a time exposure of the heart of the Eternal which manifested itself in the history of Israel, in the life and death of Jesus, and even now yearns with tenderness and passion over our sins today. Redemption is a continuing expression of the heart of God.

Through Christ, God gives to man the assurance of salvation, the awareness of the forgiveness of sins, the knowledge that he is a "new creature in Christ Jesus," and the power to go forth in the world to witness, to share, to love, to grow in fellowship with God, and to strive for the realization of the Kingdom of Heaven upon earth.

Salvation from sin, then, is an experience of man with God in which man receives through Christ the gift of this new life. Likewise salvation brings new life to the world. It is this for which our world waits.

Salvation, therefore, is a living reality gloriously available to every person. It offers new life to the individual, to the family, to the nation, and to the world. In Christ's redeeming love is our only hope.

—Paul B. Kern



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for

Every Pastor

and

His Officials

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by Bishop Costen J. Harrell

A factual explanation and inspirational discussion concerning the role of the local church in Methodism. A guide for church officers showing how local Methodist churches will work in accord with the changes made by the 1952 General Conference. 64 pages. 50c.

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"We Believe in the Bible"
"We Believe in Man"
"We Believe in Salvation from Sin"

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"We Believe in Christian Perfection"
"We Believe in the Church"
"We Believe in the Kingdom of God"
"We Believe in Divine Judgment"
"We Believe in Eternal Life"

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25c each; 25 or more, 20c each

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5c each; $4.00 per 100

Methodist Family Envelope
Contains two helpful books and an outstanding brochure on major Methodist beliefs. A 65c value.
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Contains basic leaflets on Methodist teachings. Every Methodist should have one.
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Contains three outstanding books, a basic brochure, and two new leaflets on joining The Methodist Church.
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Protestant Member's Envelope
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THE CHRISTIAN SCIENCE MONITOR

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AN INTERNATIONAL DAILY NEWSPAPER

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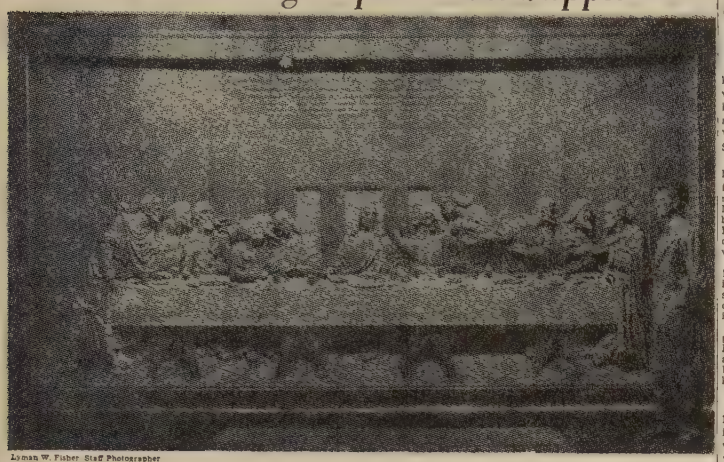
Wood Carving Depicts 'Last Supper'



Lyman W. Fisher Staff Photographer

Wendell D. Irving, at extreme right, views mammoth wood carving of famous Biblical scene at the Irving & Casson, A. H. Davenport Company in Cambridge, Mass. This project has just been completed for the Methodist Board of Evangelism, Nashville, Tenn. Size of the carving is 18½ by 8½ feet, and one foot thick. **[Story: Page 5.]**

Biblical Scene Captured By Wood Carving

All the specialized skills and know-how of some of the finest wood craftsmen in New England have been combined in creating a mammoth copy of Leonardo da Vinci's painting of "The Last Supper" in wood.

Completed only last week this large wood carving, which is 18½ feet wide and 8½ feet high, was made by Irving & Casson, A. H. Davenport Company of Cambridge, Mass., for the Upper Room Chapel, Methodist Board of Evangelism Building, Nashville, Tenn.

Although only approximately 12 inches thick, this wood picture is so cleverly wrought that if one stands back only a few feet the carving gives the illusion of having a depth of several feet.

Started last December, this giant conception of the famous Biblical scene was produced from a model prepared by Ernest Pellegrini, the company's well-known sculptor.

Two Types of Wood Used

Two types of special wood—limewood and walnut—were used in producing this delicate project, where one slip of the hand could wipe out hours, if not days or even weeks, of intricate work. Despite these great risks, about 50 different craftsmen in four of Irving & Casson's departments worked on the job. Complete cooperation and teamwork by the skilled workmen in the woodworking, modeling, carving, and wood finishing departments have resulted in its successful completion.

The long table and almost life-like figures depicting Jesus and his disciples were carved out of limewood. The frame and unique paneling in the background are made of walnut, according to Wendell D. Irving, one of the members of the Irving & Casson organization. Mr. Irving represents the third generation in his family with the 90-year-old furniture and wood carving company.

Various types of special tints and polychrome paint were used to give the garments the proper coloring, Mr. Irving said. Special wax applied to faces produced an almost fleshlike coloring.

Perhaps one of the most striking parts of the entire carving is the unique tapestrylike effect blending into the paneling to form the background of the beautiful picture.

Viewed by Hundreds

Mr. Irving said that this exquisite wood carving will be recessed into the wall in the back of the chancel at the chapel in Nashville. "The paneling in the background will be carried along the sidewalls of the chapel," he explained. "The communion table will be placed under the picture."

Hundreds of persons from all over Greater Boston have stopped at the Cambridge plant to admire the wood carving during the past week, and thousands more would probably be on hand this week but for the fact that it is being shipped sometime today to Nashville where the building in which it will be placed is even now nearing completion.

This was not the first ecclesiastical wood carving attempted by the specialists at the woodworking and furniture plant. The Lawyers Bay, at the Cathedral of St. John the Divine in New York City, the interior paneling at the Princeton University Chapel, at Princeton, N.J., and the Heinz Memorial Chapel at Pittsburgh are other examples of the expert craftsmanship of this company.

Twenty-One Arrests Made In N.Y. Water-Front Drive

The World's Day

National: 21 Nabbed on Sealed Indictments

Twenty-one persons were arrested as the rackets-probing Kings County grand jury came to grips with crime on the New York water front. All were arrested on sealed indictments which the grand jury handed up to County Judge Samuel S. Leibowitz Friday. The names and charges were not disclosed.

The giant C-124 Globemaster which crashed at Moses Lake, Wash., killing 86 airmen, received a 50-hour service check a "few days" before it crashed, Douglas Aircraft officials said. [Page 11.]

New England: 1952 Business Reported 'Good'

Business was good this year in New England, despite numerous ups and downs, the Federal Reserve Bank of Boston reports. In a year-end summary of economic developments the bank observed "basic changes in the structure of manufacturing"—a "shift in emphasis to durable goods production" and away from textiles. [Page 2.]

Boston longshoremen have doubled their price for handling napthalene on the Boston water front since the recent fire in East Boston. They have demanded and are now receiving $4.10 an hour for discharging this chemical at Boston piers.

Europe: Turkey, Greece, and Yugoslavia Agree

Turkey, Greece, and Yugoslavia have reached "agreement in principle" on common defense measures, according to Turkish Foreign Minister Fuad Kopruilu.

Washington: Wider Use of Atomic Energy Urged

The National Security Resources Board urged in a report to the President that the government encourage greater participation by private enterprise in the development and use of atomic energy as a source of power.

Representative Edith Nourse Rogers (R) of Massachusetts, who will be chairman of the House Veterans Committee in the new Congress, proposed that the Veterans Administration be raised to the status of a Cabinet agency.

Far East: Chinese Nationalists to See Action?

Head of an American military mission in Formosa, Maj. Gen. William C. Chase, broadly hinted to a group of businessmen at a Taipeh luncheon that Nationalist Chinese forces will be in action in 1953.

Mideast: Rescue Work Continues Off Lebanon

Rescue operations from both shore and sea are under way to bring passengers off the French liner Champollion, aground in stormy seas off Lebanon. Israeli tugs are standing by at the three-mile limit, awaiting permission to enter Lebanese territorial waters.

Weather Predictions: Cloudy, Cold **(Details Page 2)**

Meany Will Settle for T-H Law Changes

By the Associated Press

Washington

The new head of the American Federation of Labor says the AFL, which long has demanded repeal of the Taft-Hartley Act, now is willing to settle for satisfactory amendments to the labor [illegible]

2. Organized labor did not fail to deliver at the polls Nov. 4, despite the fact Gen. Dwight D. Eisenhower defeated the organized labor-backed Democratic candidate, Gov. Adlai E. Stevenson of Illinois. Mr. Meany said the members who are "not chattels" ordered about by union leaders.

The Secretary of Labor-designate also said he hoped to improve relations between labor and management and pledged to sponsored by the AFL, said over the week end that rehabilitation of the department, strengthening it so "it can be of greater service to the nation's workers," is one of his prime objectives.

order Dec. 12 and ordered the union and ALOC to show cause why it should not be made permanent for the 80-day cooling-off period provided by the Taft-Hartley Act.

Contested by CIO

The 1,500 workers ended a

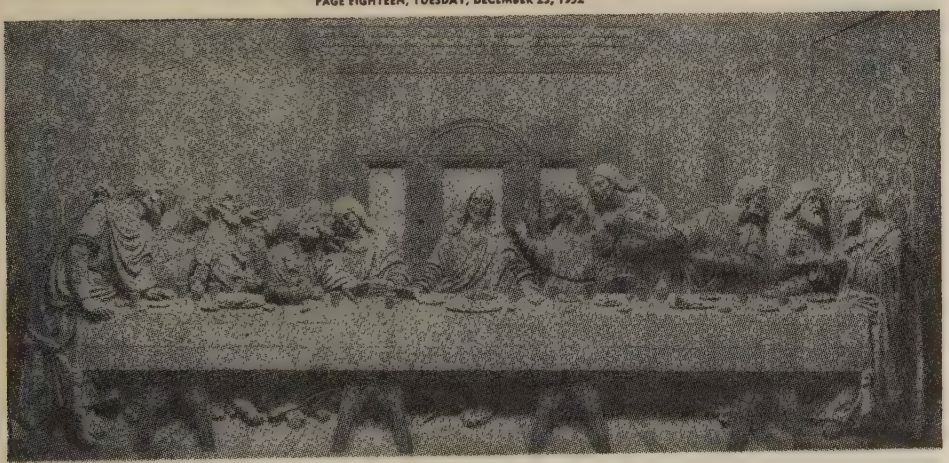
Dr. Edgerton Wins $2,000 Burr Award

Selection of Dr. Harold Edgerton of the Massachusetts Institute of Technology as a recipient of the $2,000 Franklin L. Burr

Wood Carving Attracts National Attention

Boston Traveler

PAGE EIGHTEEN, TUESDAY, DECEMBER 23, 1952



(Traveler Staff Photo by George Hoyt)

THE LAST SUPPER—A total of 50 workers, including nine wood carvers, contributed to the manufacturing of this wood carving of The Last Supper at the Irving Casson-A. H. Davenport Company of Cambridge. The carving is 18½ feet wide, 8½ feet high and 12 inches in depth, with imported limewood figurines and a walnut frame. It will be placed in the upper room chapel in the Methodist Board of Evangelism Building in Nashville, Tenn.

The story of the completion, in Boston, of the wood carving of *The Last Supper* is told in the above reproductions of Boston newspapers. The carving has been successfully moved to Nashville and installed in The Upper Room Chapel in the new building of the Board of Evangelism. It will be unveiled at the annual meeting of the Board of Evangelism in April.

Chapel Committee Named

Dr. J. Manning Potts, Editor of *The Upper Room,* has been named Dean of The Upper Room Chapel, now under construction in Nashville, Tennessee.

Named to the committee to serve with him were **Dr. Harry Denman,** Executive Secretary, and **Mr. D. E. Jackson,** Business Manager and Treasurer, of the General Board of Evangelism.

The three named will assume this new responsibility in addition to their regular duties.

Announcement of the appointments was made by **Bishop W. Angie Smith,** Oklahoma City, President of the General Board of Evangelism, at a meeting of the Board held in Denver. This meeting was held in conjunction with the second general assembly of the National Council of Churches of Christ in the U.S.A. **Dr. Potts** and **Dr. Denman** have also been named to the general board of this council.

Upper Room Chapel to Be Officially Opened at Annual Meeting of Board

A feature of the annual meeting of the General Board of Evangelism and the Board of Education, to be held in Nashville, Tennessee, in April, will be the official opening of the Upper Room Chapel, J. Manning Potts, Editor of *The Upper Room,* has announced.

In addition to his regular editorial duties, Dr. Potts was recently appointed Dean of The Upper Room Chapel. Harry Denman, Executive Secretary, and D. E. Jackson, Business Manager and Treasurer of the General Board of Evangelism, were appointed to serve on the chapel committee with Dr. Potts.

Announcement of the appointments was made by Bishop W. Angie Smith, President of the General Board of Evangelism, at the meeting of the executive committee held in Denver.

The chapel is the focal point of the new office building which houses the offices of *The Upper Room,* Tidings, and the General Board of Evangelism and is expected to become a national shrine.

An informal showing of the chapel for the people of Nashville will be held on Maundy Thursday, at which time the wood carving of Leonardo da Vinci's "The Last Supper" will be unveiled. The carving, serving as a backdrop of the chapel altar, was produced by Ernest Pelligrini, one of the world's great sculptors. Mr. Pelligrini, described as a modern successor of Michelangelo, della Robbia, Cellini, Canova, and Donatello, has produced in wood religious masterpieces which now have places in the outstanding cathedrals of America.

Dr. Potts, who will be in charge of the weekly services to be held in the chapel, said a series of lectures will be scheduled periodically in the fields of Spiritual Life, Evangelism, the Christian Family, and Devotional Life with the idea of publishing some of the lectures.

It was also pointed out by Dr. Potts that *The Upper Room* daily devotional guide is now published in 20 editions, including Braille. Most recent additions to the growing list of language editions are Arabic, Persian Urdu, and Telagu.

A BOOK FOR FAMILY DEVOTIONS

Prayer Time, the most recent book to be released by *The Upper Room,* is a result of the Methodist Family Life Conference held in Chicago during the fall of 1951. At the conference a resolution was adopted requesting that some agency of the Church prepare a book of daily devotions for families with small children.

As a result of this recommendation *The Upper Room* decided to publish this book with the cooperation of the Family Life Commission; the General Board of Evangelism; C. A. Bowen, Editor of Church School Publications; J. Q. Schisler, Executive Secretary of the Local Church Division, Board of Education; and Edward D. Staples, Director, Department of the Christian Family, Board of Education, who compiled the book.

Meditations were prepared by experienced writers in the field of children's work from many denominations. Workers from the Board of Education, the Family Life Commission, Board of Evangelism, Vanderbilt University, and Peabody College for Teachers acted as a consultant committee. In all, over 200 writers from all parts of the country contributed to the book.

Commenting on *Prayer Time,* J. Manning Potts, Editor of *The Upper Room,* said, "During the last quadrennium the mind of the Church was on cooperation. Many of the recommendations of the survey committee referred to greater cooperation between the Boards of the Church. In preparing this book we feel that the kind of cooperation envisaged has taken place."

In addition to the daily meditations, the book also contains a section on "Worship in a Christian Home," "Teaching Your Child to Worship," "Suggestions to Parents," "Making Family Worship Real," "A Time for Worship," "Using This Booklet," "Using the Bible," and a carefully chosen selection of prayers for small children.

J. Manning Potts, editor of *The Upper Room,* gives a copy of *Prayer Time* to Bishop Hazen G. Werner. Edward D. Staples, compiler of the book, looks on.

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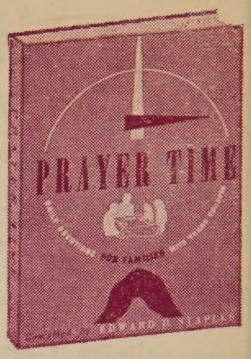

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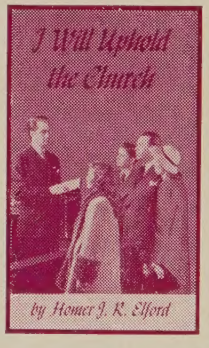

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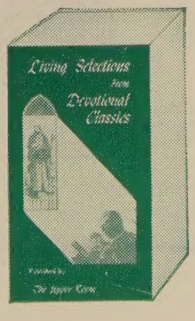

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